

EVIDENCES

FROM

SCRIPTURE AND HISTORY

OF THE

SECOND COMING OF CHRIST

ABOUT THE YEAR A. D. 1843,

AND OF HIS

PERSONAL REIGN OF 1000 YEARS.

BY WILLIAM MILLER.

"Prove all things; hold fast that which is good."—*1 Thes. 5: 21.*

Third Edition.

SYRACUSE:
PRINTED BY T. A. & S. F. SMITH.
1835.

INTRODUCTION.

The writer does not claim the title of a Theologian, nor of infallibility, and only presents himself in common with other writers on the same, or other subjects of like import, to be tried by the infallible touchstone of Divine truth; therefore in order that the reader may have a clue to my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted.

Prophetic scripture is very much of it communicated to us by figures, and highly and richly adorned metaphors; by which I mean, that figures, such as *beasts*, *birds*, *air or wind*, *water*, *fire*, *candlesticks*, *lamps*, *mountains*, *islands*, &c. to represent things prophesied of—such as kingdoms, warriors, principles, people, judgments, churches, profession, larger and smaller governments, &c. It is metaphorical also, as showing some peculiar quality of the thing prophesied of—by the most prominent feature of the figure, as the face of a lion shows the boldness and power of the people or church spoken of. The face of an ox—subjection and submission. The face of a man—Independent, proud and avaricious. The face of an eagle—clear sighted, proneness to flee to the wilderness, away from the haunts of men. Therefore, almost all the figures used in prophecy, have a literal and metaphorical meaning; as *beasts* denote literally a kingdom, so metaphorically, good or bad, as the case may be, to be understood by the particular subject in connexion. To understand the literal meaning of figures used in prophecy, I have pursued the following method—say I find the word ‘beast,’ I follow that word through all the prophets, and find in Daniel 7: 17, it is explained to mean ‘kings or kingdoms.’ Again I find the word ‘bird or fowl’ and in Isaiah 46: 11, it is used meaning a conqueror or warrior’ to wit, Cyrus. Also in Ezekiel 39: 4—9, denotes armies or conquerors.

I find the word ‘air or wind’ used as in Rev. 9: 2 & 16: 17. To understand which, I turn to Eph. 2: 2, and learn that it is used to denote the theories of worldly men, or vain philosophy; see also Eph. 4: 14. Again, the word ‘water, waters, or rivers’ are used. I trace the words and find an explanation in Rev. 17: 15, it means ‘people, multitude, nations.’ ‘Rivers’ of course means the people or nation living on the river; as for instance Rev. 16: 12. ‘And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up. Which, if I may be permitted to paraphrase I would read thus Upon the Turkish nation, or Ottoman Government, and the people there; of were dried up, or diminished. As prophecy is a language, somewhat different from other parts of scripture, the events foretold, are not at told by one prophet.’ And yet there is a perfect chain. They inter-

Vault

BT

885

M53

1835

RH Lib

HER

4

weave their prophecies in such a manner, that you take away one, and a link will be wanting. This will appear evident to any one, who will take the pains of comparing scripture expressions of a similar kind, as for example, see Daniel 12: 1, Matt. 24: 21. Isa. 47: 8. Zeph. 2: 15. Rev. 18: 7. There was no book ever written, that has such a general connexion as the Bible. And yet it is like a great storehouse, filled with all the precious commodities that heart could wish, thrown in promiscuously, and the biblical student must select, and bring together every part of the subject he wishes to investigate, and then let every word have its proper bearing, and have no contradiction, and your theory will be correct. Truth is one undeviating path, that grows brighter and brighter the more it is trod. It needs no plausible arguments, nor pompous dress to make it more bright, for the more simple and naked the fact, the stronger the truth appears. Let it be noticed also, that God, has in sundry times and by different figures revealed himself to his prophets, and the same events in divers ways, as in the 2d, 7th, and 8th chapters of Daniel, likewise in all the other prophets, especially to John in Rev. And all those visions and prophecies must be concentrated and brought together, which have reference to the point, or subject which we wish to investigate, and when we have them all combined, and let every word and sentence have its proper signification and force, in the grand whole, and the theory, or system, as I have before said, will be correct.

I have likewise noticed, that in those events, or prophecies which have been fulfilled, and which are beyond a doubt accomplished, every word and every particular has had an exact and almost in every instance, a literal fulfilment. And that no two events have ever happened, that I have ever been able to learn, that can exactly apply to the same prophecy; take, for instance, the prophecies concerning the birth, and passion or crucifixion of our Saviour, and although millions have suffered martyrdom in as cruel a manner, yet we can never find another, that all the circumstances will exactly agree with the death of Christ, or the prophecies concerning his sufferings. Again, take the prophecies, which have universally been admitted, by protestants at least, to apply to Cyrus, Alexander, Julius Cesar, and the church of Rome, and I have never been able to trace even a resemblance to the prophecies in question in any historical events except the true ones. If this is true, may we not suppose that the unfulfilled prophecies in their accomplishments will be equally as evident and literal? There are two important points to which prophecy seems to centre, the first coming of Christ, the promulgation of the gospel and setting up of his visible kingdom. The next point, to which the ardent faith and pious hope of the tried and tempted children of God centre, is the second coming of our dear Redeemer, the complete redemption from sin, the justification and glorification of his saints, and the destruction of the wicked and mystical Babylon, the abomination of the whole earth. His first coming was as a man, his human nature being only visible; his second coming will be as God, his divine Godhead and power being most visible; he comes first, like the 'first man of the earth earthly,' his second coming is 'the Lord

from Heaven.' His first coming was literally according to the prophecies. And so may safely infer will be his second appearance, according to the scriptures. At his advent—his forerunner was spoken of 'one crying in the wilderness; the manner of his birth, 'a child born of a Virgin'; the place where, 'Bethlehem'; the time of his death, 'seventy weeks'; for what he should suffer, 'to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, &c.' The star that appeared in the *stripes* he received, the miracles he performed, the taunting of his foes, all was literally fulfilled. Then why not suppose that all the prophecies concerning his second appearance will be as literally accomplished as the former? Can any show a single reason why it will not? If this be true, we can obtain much light by reading his holy word, observing the manner of his second coming, 'suddenly in the clouds, with power and great glory, on a great white throne,' as the 'ancient of days.' Likewise what he will come to do, 'send his angels and gather his elect, raise the dead, they that are his at his coming, chain Satan a thousand years, destroy the wicked who destroy the earth, glorify his people, with his own glory, cleanse and purify his church, present her to the Father without spot or wrinkle, live and reign with his people, 'on the new heavens, and new earth,' which he will create, the form of the old having passed away.

The time when these things shall take place is also specified 'unto 2300 days, (years,) then shall the sanctuary be justified.' The signs of the times, are also noticed in the scriptures, after the anti-christian beast has reigned her 'time, times, and a half,' after the two witnesses have prophesied, 'a thousand two hundred and three score days, clothed in sackcloth,' after the church captivity in the wilderness, 'forty-two months,' after the 'Gospel should be preached in all the world for a witness, then shall the end come.' When there is a time for trouble such as never was before; when the kings of the East shall come up to battle, when the city of the nations shall be divided into three parts, when the church of Christ is in its Laodicean state; when the seventh seal opens, the seventh vial is poured out, the seventh trumpet sounds, then will the mystery of God be finished and we shall be brought to the last point, his second coming.

Again, prophecy is sometimes typical, that is, partially fulfilled in one event, but completely only in the last. Such was the prophecy concerning Isaac, partly fulfilled in him, wholly so in Christ; likewise the prophecies concerning the Jewish captivity in Babylon, and their return, are only partly accomplished in the history of those events; the description of those things in the prophets, are so august and magnificent, that if only applicable to the Jew's return, the exposition would be weak, inefficient and barren. Therefore I humbly believe, that the exact fulfilment, can only be looked for in the captivity of the church, destruction of mystical Babylon, and final glorification of the saints in the new Jerusalem state.

There is also in the 24th chapter of Matthew many things prophesied of, which were not accomplished at the destruction of Jerusalem; such as the coming of the son of man in the clouds, the gathering his elect,

from the four winds of heaven, his taking one and leaving another, &c. show that there is a double meaning in this prophecy, and that it will not all be literally fulfilled until the end of the world. Also the transfiguration of Christ on the mount, prophesied of, by Christ himself eight days before, is noticed by Peter as being a type or figure of his second coming. Who that has read the prophecies, will not acknowledge the great agreement between the old testament prophets and the new? Almost every prophecy spoken by Christ, and his apostles may be found in the Old Testament, in part, and represented by figures, which were familiar to the writers and readers of those times. The foregoing rules are the principal keys by which I have attempted to unlock the prophecies of Daniel and John, and to give the time when we may look for the fulfilment, and the mystery of God to be finished.

If I have erred, I hope others may see where, and shun the danger. I have no desire to mislead any, but my principal aim is to excite others, more able than myself, to investigate the subject. The time is at hand that will try my views on this point, and if it should prove different from what I expect, and from what I do now most sincerely believe, then will I, if my life is preserved, be willing, I hope, to confess my folly to all who may read these pages; I have had great distrust of myself; but the word of God will be accomplished, not one jot or tittle of his word will fail. In studying the word, I have endeavored to divest myself of all prepossesssd opinions, which I had heretofore adopted, without special reference to the word of God. I have had a longing and anxious desire for that wisdom which is from God. I have daily made this subject a matter of prayer for more than fourteen years. I have often felt my weakness, and wish I could feel it more. I have endeavored to adopt no opinions hastily, until they were well matured, and well supported by Bible proof. I have felt satisfied only when I had scripture evidence, or facts well attested. I have never dared, knowingly, go one step beyond revelation, fearing I might have too much of self. I do most solemnly believe that assiduity, perseverance and prayer, assisted by the Grace of God, will overcome more obstacles than all the learning one man could contain without these, to understand the Bible. And yet of how great help would erudition be accompanied with the before-mentioned graces, for Daniel says, 'the wise shall understand.' Which wisdom may you obtain, my dear reader, is the earnest prayer of your humble servant.

WILLIAM MILLER.

CHAPTER I.

Show ing what Daniel's Prophecies teach us, when the latter day glory will commence; when the kingdoms of this world shall be broken in pieces, and carried away by the glorious kingdom of Christ; when the judgment shall set, and the books shall be opened.

In the 2d chapter of Daniel, beginning with the 31st verse and ending with the 45th, we have a prophecy of the four kingdoms which would arise in the world, from that same time until the end of the earthly kingdoms. This prophecy was revealed, first to Nebuchadnezzar, afterwards to Daniel in a dream, together with the interpretation thereof. It was represented by an image, whose brightness was excellent, and the form thereof terrible. The head of the image was of fine gold, representing, as Daniel has explained it in the 38th verse, the Chaldean kingdom under Nebuchadnezzar. 'The breast and arms of silver, denoted the Mede and Persian kingdom, which began in Cyrus, after the destruction of the Babylonish kingdom, and was composed of two lines of kings, first the Medes, afterwards the Persians, very fitly represented by breast and arms. This kingdom began about 536 before Christ, and ended 336, lasting about 200 years. 'Belly and thighs of brass,' representing the Grecian Monarchy which began to fulfil this prophecy under Alexander the conqueror 336 years before Christ, and lasted about 178 years including the four kingdoms into which Alexander's was divided at his death, and finally subdued by the Romans about 158 years before Christ, which last kingdom is properly and fitly represented, by the 'legs and feet' of the image, 'part iron and part clay.' 'He saw until a stone was cut out of the mountain without hands, which smote the image upon his feet which were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them.' Dan. 2: 34, 35. The reader will readily perceive, that the kingdoms of this world must be totally and utterly destroyed when this prophecy is fulfilled. For all that is like the gold, the silver, the brass, the iron, and the clay, must be swept away together, and that the kingdom of Christ, represented by the stone cut out of the mountain without hands, will fill the whole earth. In the 7th chapter of Daniel, we have another prophecy of the same things, which Daniel calls a vision, in which he saw, under the figure of 'four great beasts,' coming up from the sea, diverse one from the other. 'The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.' Dan. 7: 4. This verse alludes clearly to the Chaldean kingdom under Nebuchadnezzar; the *lion* denoting power and great authority, the *eagle's wings* the exaltation and glory, *being plucked*, showed Nebuchadnezzar that his exaltation and glory would depart from him for a season, and he would be taught that

he was no more than a man, for after suffering the want of his reason for a little time, he would have a man's heart restored to him, and learn that the Most High ruled—this is the head of gold.

The 'second beast is like to a bear, and it raised itself up on one side, and it had three ribs in the mouth of it, between the teeth, and they said thus unto it, arise devour much flesh.' This is the prophecy of the Mede and Persian kingdom, which conquered Babylon, by the figure of the *bear*, representing the lust for conquest, and showing by the figure, that this government would have three separate kingdoms under its authority, by the 'three ribs in the mouth of it,' to wit: Chaldean, Mede and Persian, and that it would be governed by a line of kings from one of these nations only, when it began its conquests. 'Raised up itself on one side,' Cyrus, the conqueror of Babylon being a Mede; and by the expression; '*arise, devour much flesh*', we are taught that they would subdue many and populous kingdoms, which proved to be true, for in the days of Ahasuerus, he reigned from India even into Ethiopia over an hundred and twenty-seven provinces. The kingdoms agree with the breast and arms of silver. Dan. 7:5.

'And after this I beheld and, lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.' Dan. 7:6. This beast represents the Grecian kingdom under Alexander the first king, which kingdom was divided into four parts at his death, shown in the vision, by the four wings of a fowl, and also established into four separate kingdoms, denoted by the four heads. Alexander it is said conquered the then known world, which is expressly noticed in the vision of the image, Dan. 2:39, 'which shall hear rule over all the earth,' and also in the vision under consideration by these words 'and dominion was given to it.' This Grecian kingdom then is the same as the belly and thighs of brass in the image vision.

And 'after this I saw in the night visions, and beheld a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and break into pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns.' 7th verse. This is a very noted prophecy of the Roman kingdom and much is contained in this vision of the fourth kingdom represented by this dreadful and terrible beast—not like any other beast, or Daniel would have told us what one. But like them all, as represented by John, Rev. 13: 2. 'And the beast that I saw was like unto a Leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion.' This has been fulfilled in the Roman government, for Rome conquered with the celerity of an Alexander, or Leopard. She stamped upon and governed as many provinces as the Meds and Persians, the bear. She claimed and exercised the same authority as Nebuchadnezzar, exalting and opposing herself above all that is called God. And like Nebuchadnezzar she destroyed Jerusalem, and has persecuted the people of the living God, like the lion. 'And it had ten horns,' answering to the ten toes of the image, and both together allude to the ten kingdoms, into which the western or Roman empire was di-

vided about A. D. 476 by the Goths, Huns and Vandals. 'I considered the horns, and behold there came up among them a little horn.' This little horn is in my opinion the papal power which arose on, or among these ten kingdoms, immediately after these pagan kings were converted to christianity; they, by the dazzling splendor of this new religion, gave up a large share of their authority to the bishop of Rome, by which means he soon claimed and exercised the papal power. 'Before whom there were three of the first horns plucked up by the roots,' viz: Spain, Italy and Germany, and given to Charlemagne, of France, by the Pope's authority. 'And behold, in this horn were eyes like the eyes of a man, & a mouth speaking great things.' Showing that this power would, like man, lust after the riches and honors of the world, and exercise great authority. 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garments were white as snow, and the hair of his head like the pure wool, his throne like the fiery flame, and his wheels as burning fire.' 9th verse. This verse is so obvious, that it needs no comment. It is a description of the Judge of all the earth when he comes to judgment.

'A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.' 10th verse. This verse represents him coming to burn up the wicked, to raise and bring his saints into his presence, and commence the judgment. 'I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.' 11th verse. In this verse we have clear prophecy that papal Rome, or the little horn, will not be destroyed until Christ shall come, and then their bodies will be burnt in the conflagration of the world. 'As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.' 12th verse. The rest of the beasts spoken of in this verse, are the remainder of the ten horns, or kingdoms which were not placed up by the little horn, although their power would not be supreme, being more or less under the influence or dominion, of the church of Rome, or little horn: still they would exist in a distinct state until this day of Judgment; and the prophet has now gone back to see what had become of these other kingdoms, that he might have all present at this last grand scene, and he finds them, as he says, with their dominion taken away but their lives prolonged even to the coming of the son of man; for he goes on to say, 'I saw in the night vision, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.' 13th verse. In this verse we have a plain prophecy of Christ's second coming when he will present his bride, the church, to the Ancient of days without spot or wrinkle. 'And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.' 14th verse. In this passage we are carried into the glorified, and eternal state of the

kingdom of Christ, when his elect from among all people, nations, and languages will be brought into his immediate presence, to serve and obey him forever. 'I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 15th verse. I came near unto one of them that stood by, and asked him the truth of all this. So he told me and made me know the interpretation of the things.' 16th verse. 'These great beasts which are four, are four kings which shall arise out of the earth.' 17th verse. The same kingdoms we have before described, viz : Chaldean, Mede and Persian, Grecian, and Roman. 'But the saints of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever.' 18th verse. 'Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, break in pieces, and stamped the residue with his feet.' 19th verse. In this verse we are told that the fourth, or Roman kingdom, would be different from all others ; this was true with Rome, for she not only combined all governments into one, but she was actually ruled by all forms of governments—she not only claimed the civil power, but the ecclesiastical also, both in her pagan, and papal state ; she devoured and break in pieces the Jews, and has stamped and persecuted the church of Christ, in this verse called residue, from its earliest ages to the present period, or until about A. D. 1798. 'And of the ten horns that were in his head, and of the other which come up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.' 20th verse. The ten horns are ten kingdoms into which Rome was divided A. D. 476. The principal kingdoms were France, Spain, Italy, Germany, Great Britain—the lesser kingdoms authors disagree in—but Dr. Gill names Portugal, Scotland, Poland, Denmark, and Sweden. That the five first were a part of the Roman Empire there is no doubt, and but little doubt, that a part if not all of the last, are the ten kingdoms alluded to, by the ten horns. 'I beheld, and the same horn made war with the saints, and prevailed against them, (21st verse.)—'Until the Ancient of days came, and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom.' 22d verse. One thing is very evident in the above verses, viz : that anti-Christ will make war upon the saints and prevail against them until Christ comes to judgment, and teaches us that there can be no universal reign of the church in this militant state. 'Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.' 23d verse. 'And the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them ; and he shall be diverse from the first, and he shall subdue three kings.' 24th verse. 'And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time and times and the dividing of time.' 25th verse. In the foregoing verses we have a description of the little horn, or anti-

Christ the papal beast, her blasphemies against God, wearing out the saints, changing the laws of God, and the time she should reign, viz : 1260 years or prophetic days, time being one prophetic year or 360 prophetic days, times being two prophetic years or 720 prophetic days, and a half is 180 prophetic days, making in all 1260 natural years. The scripture rule for reckoning a day for year will be found in Numbers 14: 34, and Ezekiel 4: 6, also in the fulfillment of Daniel's seventy weeks which we shall speak of in its proper place. 'But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.' 26th verse. In this verse we are informed, that when God shall come to judgment, the dominion and power of anti-Christ will be wholly destroyed, therefore, we must not expect the complete overthrow of the power of papacy, until the judgment of the great day. 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' 27th verse, see also Mat. 13: 37 to 43 and 16: 27 This is the kingdom which all saints will inherit after their resurrection in the glorious state, because it is to be everlasting and in the greatness of the kingdom, that is in its completion, it is also after anti-Christ ceases to trouble the church or trample on her, for in the kingdom spoken of in this text, 'all dominions shall serve and obey him,' that is Christ, 'hitherto is the end of the matter.' 'As for me Daniel my cogitations much trouble me, and my countenance changed in me, but I kept the matter in my heart.' Here we have the end of Daniel's first, or evening vision, and the important things therein prophecied of, have a large share of them been already fulfilled, and literally too, according to the true intent and meaning of the figure used. That Daniel considered this vision of great and vital importance, (of great, or why did it trouble him, and why did it cause his countenance to change ?—Of vital importance, or why keep the matter in his heart !)—is evident. And if it was important to him, surely it must be to us on whom the end of the world has come, and if Daniel was permitted to inquire, when shall these things be ? surely we may go on with our inquiry after the truth of these things. If God has revealed to Daniel any thing which concerned the prophet to know at that day, why not us at the present ? Some say, prophecy is revealed to us in enigmas, on purpose to perplex or puzzle, if so let me be perplexed, I but fulfil the design. But the writer does not believe this doctrine. That God has revealed himself in good faith, is a sentiment, abundantly proved by the scripture. See 119 Psalm 97 to 112. 2 Tim. 3: 13 to 17. 2 Peter 1: 20, 21. That God has seen fit to present important truths to the mind of man by easy figures and familiar objects, we do not wish to deny, for in this manner truth is more lastingly impressed, and the ideas are conveyed not only through the ear, but by the eye also. For instance ; who ever read this vision in Daniel, with any anxiety to understand, and should afterwards see a lion, but would remember that in studying the prominent features, parts, or qualities of the animal, he was learning the same prominent characteristics of the Chaldean kingdoms'

Or, whoever saw a husbandman sowing his grain, but would remember how the seed of Christ's kingdom is sowed and its effects?

Then let us proceed to the study, and endeavor to understand the 8th chapter of Daniel, which is his morning vision, and which stands inseparably connected with the three last beasts in the former vision, and the three last in the dream of Nebuchadnezzar, called kingdoms. Dan. 8: 1. 'In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.' In this verse the reader is informed of three things, which it appears the prophet thought of importance to understand. The first when he saw the vision, in the third year of Belshazzar's reign; the second thing, it was revealed to Daniel; and the third thing, we are informed that it was *after*, that is, similar, or like the former vision, or first vision, as he would seem to be understood. 2nd verse. 'And I saw in a vision, (and it came to pass, when I saw, that I was at Shushan, in the palace which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai.' Here the prophet tells us where he was, when he had the vision, in Shushan in the palace, not in the night on his bed, as in his former vision; but in the day time at the palace, where it is very likely Daniel had gone to transact business relating to the state, and when he had the vision he either supposed himself by the river Ulai, or was transported in spirit to the said river. 3d verse. 'Then I lifted up mine eyes and saw, and behold, there stood before the river a ram, which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last.' The ram which thou sawest having two horns are the kings of Media and Persia, said the angel to Daniel, see 20th verse, and the higher coming up last, denoted that the Persian line of kings would be most powerful, they being the last of that government. 4th verse. 'I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great.' This verse shows that the Mede and Persian government would push their conquests to three points of the compass, north, west and south, and that no government would be able to stand before their power, or resist their conquests. This was fulfilled under Cambyses, Xerxes and other Persian monarchs. 5th verse. 'And as I was considering, behold an he goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. The angel informed Daniel, (verse 21) 'and the rough goat is the king of Greece, or [kingdom,] and the great horn that is between his eyes is the first king,' [Alexander] *on the face of the whole earth*, shows that the whole world would be at his command, this was true with Alexander, for it is a noted fact by the historians of those times, that he conquered the world and touched not the ground, a prophecy of the celerity of his movements, and his rapid progress in conquering the Persians, which he is said to have performed in less than two years, 328—9 before Christ, and nothing seemed to impede his progress. 6th verse. 'And he came to the ram that had two horns, which I had seen standing before the river, and

ran unto him in the fury of his power.' 7th verse. 'And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram and break his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand.' 8th verse. 'Therefor the he goat waxed very great, and when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven.' The angel in his instructions says, 22d verse, 'now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.' The fulfilment of the above prophecy is as follows. Alexander, king of Greece, after conquering all the west, overrun and conquered almost all Asia and died a drunken sot in Babylon about the age of 33. After his death, four of his principal generals divided his empire into four parts, Persia in the east, Egypt in the south, Macedon and the Grecian isles in the west, and the Syrian in the north. 9th verse. And out of one of them came forth a little horn which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land.' It is very evident that Rome is here meant by the little horn, because in waxing exceeding great towards the south, east and north, which I understand the words *pleasant land* to mean, as Jerusalem was, and has been for a long time, under the control of the Assyrian or northern kingdom. Then the western kingdom must be the one which in process of time subdued and brought into subjection the other three. No other kingdom after this had the control of all these kingdoms but the Romans, Macedon becoming a Roman province 168 years before Christ. 10th verse. 'And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped on them.' By the *host of heaven*, we can only understand the people of God; the Jews: by stars I understand rulers, such as kings, high priests or sanhedrim, which was fulfilled by the Romans depriving the Jews of their right to appoint their own kings, or high priests, and taking away from the 70 elders or sanhedrim the power of life or death over the Jews themselves; the Romans trampling on their authority, claiming and exercising all the power, which the Jewish laws only give to their own rulers. 11th verse. 'Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.' By this verse I understand that the Roman government would magnify itself even against Christ the prince of his people, and be the instrument of destroying the Jewish ceremonial law, and finally Jerusalem itself, the place of Christ's sanctuary. How exactly according to the very letter, has Rome fulfilled the task which the prophet said she would perform in the great plan of God's providence, even before they knew her as a nation. 12th verse. 'And an host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to the ground, and practised and prospered.' That is, the papal power or the abomination that maketh desolate, by reason of departing from the truth and leading off an host with them, they cast out and trampled on the true followers of

Christ, and practiced and prospered in their iniquity. See the angel's explanation in the 24th to 26th verses. He is represented as doing these things 'not by his own power,' for 'the dragon should give him his seat, his power and great authority.' Rev. 13: 2. 'And by peace should destroy many,' by professing to preach the gospel of peace, he would destroy and deceive many; he should 'magnify himself in his heart, so that he opposeth and exalteth himself above all that is called God,' 2 Thes. 3: 4. 'But he shall be broken without hand'—showing that the 'stone cut out of the mountain without hands' should destroy him. This brings us down to the same time with the other vision in the 7th chapter of Daniel, for indeed the angel has coupled the two visions together in the 26th verse, 'for he says, 'And the vision of the evening and morning which was told is true,' the first being in the night, called evening, the second in the day, called morning. Dan. 7: 1 and 8: 2. And declared by the angel to be true. Then these visions will not have their accomplishment until the kingdom of Christ shall fill the whole earth, the Ancient of days shall come, the judgment sit, the books opened, and the anti-christian beast slain, and his body given to the burning flame, and the saints possess the kingdom, even forever. Then will the church be justified from her anti-christian foes, her inbred lust and corruption, and from him who goeth about as a roaring lion, and from death her great and last enemy. For he whose right it is to conquer, will come and will not tarry. Then how natural would it be for the anxious saint, and the longing and believing child of God to inquire, 'How long shall be the vision?' This inquiry, with the answer, will be the subject of our next chapter.

CHAPTER II.

Showin when the vision will end, of 2300 days, as given in Daniel 8: 13, 14.

'Then I heard one saint, speaking and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the host and the sanctuary to be trodden under foot. And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed.' We first learn in the above passage, that saints might, and one did inquire into the length of the vision, which gives us the same right to search what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 Peter 1: 11. In the next place we learn that the vision contained two important things, the daily sacrifice and transgression of desolation. The first referring to the completion of the typical priesthood, or seventy weeks; the other to the sufferings of the people of God, under the abominations of the fourth kingdom, both pagan and papal, when they should be trodden under foot, until Christ should be revealed in his glory. We learn also by the answer, that it would be 2300 days and then the sanctuary (or church of the living God) would be cleansed, or as it might be rendered, justified.—The next inquiry it would be proper for us to make, would be to know what we must understand by days. We are taught in Numbers 14: 34 'After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years.' Likewise in Ezekiel 4: 6. 'I have appointed thee each day for a year.' Also from the fact of the accomplishment of the 70 weeks, which is a part of the vision, and which 70 weeks began 457 years before the birth of Christ, from the giving of the commandment to Ezra the scribe by Artaxerxes king of Persia, to go up to build Jerusalem or the walls thereof, (for the temple was built long before in the reign of Cyrus) unto the sufferings and death of Christ was 490 years, which is the seventy weeks. I have the testimony, also of all the writers on the prophecies on this point. The next thing which I shall attempt to prove, is the time when these 2300 years began; for without this, we may search in vain for the end. At the time that Daniel had this vision, he says, Daniel 8: 15. 'And it came to pass, when I, even I Daniel had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16th verse. 'And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.' 17th verse. 'So he came near where I stood: and when he came, I was afraid and fell upon my face; but he said unto me, understand, O son of man: for at the time of the end shall be the vision.' 18th verse. 'Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright.' 19th verse. 'And he said, behold, I will make thee know

what shall be in the last end of the indignation: for at the time appointed the end shall be.'

What may we learn from the foregoing texts? We learn first that Daniel was very anxious to understand the vision, and to know its meaning, and that it will not be wrong for us, my kind reader, to understand and know too. In the second place we learn, that Gabriel was commanded to make Daniel understand the vision. We also learn that the vision carries us down to the end, and that in the vision, the time when the end of indignation shall be, is appointed. Thus far the whole subject seems to be clear and conclusive, but one thing remains yet to clear away all doubts. Daniel did not yet know when the vision began, or was to begin, and although the Angel was sent to instruct him, yet that part was left untold until about 15 years afterwards. In the first year of Darius the Mede, when Daniel made supplication by confession and prayer to his God, the same angel Gabriel was sent to instruct Daniel further into the vision which he was so anxious to understand. Dan. 9:21. 'Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.' 22d verse. 'And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.' 23d verse. 'At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter and consider the *vision*.' By these verses we learn that Gabriel was commanded to instruct Daniel further in the *vision* concerning the daily sacrifice, and the transgression of desolation; and here follows his instruction Dan. 9:24. 'Seventy weeks are determined upon the people, and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the *vision* and prophecy and to anoint the Most Holy.' In this verse Daniel is informed of the time that was determined in the council of God before the Lamb of God, the great antitype should take away sin by the sacrifice of himself; make reconciliation by his own blood, to declare his righteousness for the remission of sins, and to make sure the *vision*, and fulfil the prophecies concerning his first coming, and finally enter into the holy of holies once for all as a priest and advocate for his people. And if the angel had stopped here, and given Daniel no more instruction, still Daniel would have been at a loss whether to have begun the vision at the time he had it either in the first or third year of Belshazzar, or fifteen years afterwards, in the first year of Darius, as Daniel had undoubtedly supposed, by his being so particular in giving the exact dates of these events; but no, the wisdom of man is foolishness with God—almost 90 years from the first vision before the 70 weeks would begin to be numbered. And here we are taught one important lesson. That it is perfectly vain for us to calculate unless we have, 'thus saith the Lord.' But let us see what saith the angel. 55th verse. 'Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks and three

score and two weeks; the street shall be built again, and the wall, even in troublous times.' In this verse Daniel is commanded to know and understand, that from a certain event, which event was yet hid in futurity, he might begin to reckon his 70 weeks, or as he reckons here, his seven and sixty two weeks, making in all 69 weeks. And this event was a commandment to restore and build the streets and walls of Jerusalem in troublous times; but yet who should give the command and how long before this first event would happen, was in the dark with Daniel, and undoubtedly caused much anxiety in his mind; but Daniel must wait with patience, and so must we my dear reader, to receive our instruction from God, by 'here a little, and there a little.' 26th verse. 'And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined.' Here we have a prophecy of the death of Christ, for his people, the destruction of Jerusalem and the temple, by Titus prince of the Romans, the dispersion and desolation of the Jews, or people of God, until all war shall cease and the kingdom of Christ shall fill the whole earth. 27th verse. 'And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.' The first thing noticed in this verse, is, the preaching of the gospel one week. John preaches three years and a half: and Christ three years and a half, making in all seven years or one week, and this week, with the seven and the sixty-two before mentioned, make up the whole 70 weeks mentioned in the 24th verse. The next thing is that in the midst, or *last half of the week*, as it might be rendered, the sacrifice and oblation should cease, that is, Christ would fulfil the typical law, and nail to his cross the ceremonies of the Jewish ritual. The third thing noticed is the overspreading of abominations, and the desolation of the city and sanctuary, until the consummation, or end of the 2300 days when the sanctuary will be justified.

We have followed the instruction of the Angel Gabriel to Daniel, thus far, and find he brings us down to the end of sublunary things invariably. He has told us how long the vision shall be, 2300 years; he has shown us that 70 weeks or 490 of those years would be accomplished at the crucifixion of Christ; he has told us when the 490 years would begin, at the going forth of the commandment to build the streets and walls of Jerusalem in troublous times; he has given us an exact account of the destruction of Jerusalem, the death of Christ, &c. All may be plain to us, who live after almost all is fulfilled, for we can know when the decree went forth, we know that 490 years afterwards Christ was cut off and not for himself; we know Jerusalem has been destroyed, the Jews scattered, the church trodden under foot, by the abomination of desolation. We can take 490 years from 2300 years, and find the number of years after Christ's death, before the vision will end, viz. 1810 years—we can add the age of Christ, 33 years, to 1810 and by this calculation find

that A. D. 1843 the vision will be accomplished. But Daniel could not do all this for he had no instruction to tell him how much time would lapse before the commandment to build the walls would be given, or who would issue that decree; therefore Daniel was not satisfied, and four years afterwards the same angel Gabriel came to instruct Daniel in this *one thing*, who should issue this decree. Dan. 10: 1. 'In the third year of Cyrus king of Persia, a thing was revealed unto Daniel whose name was called Belteshazzar, and the thing was true, but the time appointed was long, and he understood the thing, and had understanding of the vision.' We see in this verse that Daniel lived, and received this visit and instruction under Cyrus the first king in the Persian line of kings, and we further learn, that the thing revealed to Daniel was true, and that it had reference to an appointed time, and that time was long, and that it was concerning this very vision of 2300 years, that being the longest time appointed. In the next place we are informed that Daniel had prayed and mourned three full weeks, and after this he beheld the glory of Christ in the form of a man, and after strengthening him, the angel Gabriel informs him, that he is come in answer to his prayers, and says 13th verse, 'But the prince of the kingdom of Persia withheld me one and twenty days: but lo, Michael one of the chief princes, came to help me, and I remained there with the kings of Persia.' What the angel meant by 'one and twenty days' being withheld by the prince of Persia, is to me as yet in the dark; but we may notice, that it is the same length of time Daniel mourned and prayed, and the angel seems to present this as an excuse why he did not come when Daniel began praying. We may also notice that it was 21 years from the time he had his first vision in the 7th chapter, until he received this last instruction in the three last chapters; and it teaches us that we ought not to give over praying and searching for truth, although we might be twenty one days, or even as many years, before we obtain. Dan 10: 14. 'Now I am come to make the understand what shall befall thy people in the latter days, for yet the vision is for many days.' In this verse we learn that the angel came to make Daniel understand the vision, which would concern the people of God in the last or latter day, for it would be many days yet to come.—From the 15th to the 19th verses of the same chapter, Daniel gives an account of the effect this visit had upon him, the manner of his being strengthened, in order that he might receive the instruction his heavenly visiter came to communicate, and then the angel begins his instructive lesson. 20th verse. 'Then said he, knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia, and when I am gone forth, lo, the prince of Grecia shall come.' In the first place the angel asks a question of Daniel whether he understood what he had come to instruct him into, and then before he received any reply, goes on to answer the question, by referring Daniel to the 'ram pushing,' which was explained to Daniel before to mean the kingdom of Persia; 'now will I return to fight with the prince of Persia,' which was to show Daniel that God was about to accomplish his designs with the kingdom of Persia, by giving that kingdom strength to push west,

north and south, agreeable to Dan. 8: 4; and after that should be accomplished, which had been foretold concerning Persia, 'lo, the prince of Grecia should come.' The next kingdom that Daniel saw in his vision, was called the 'he goat.' 21st verse. 'But I will shew thee that which is noted in the scripture of truth, and there is none that holdeth with me in these things but Michael your prince. We here learn that the things which the angel was about to reveal to Daniel had been before noticed in the scriptures of truth, which plainly indicates, that it was to be an explanation of Nebuchadnezzar's dream, and Daniel's former vision twenty one years before, which Daniel had undoubtedly wrote at the time, and transcribed into the law of God, or book of the law. See Dan. 9. 10. And he further shews us in the same text, that although it had been noted in the scripture, yet none understood except Christ, here called 'Michael your prince' and the angel Gabriel. He next says in the first verse of the 11th chapter 'Also I, in the first year of Darius the Mede, even I, stood to confirm and strengthen him.' In this passage the angel has coupled this visit with the one where he revealed the seventy weeks. See Dan. 9: 1& 2, which also connects it with the vision in the 8th chapter, see. 9: 23, and then goes on with his instruction to Daniel through the 11th and 12th chapters.

2d verse, 'And now will I show the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be a far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.' In this verse the angel shows Daniel that he is now about to explain the whole mystery of the vision; by giving him a clear account of some of the most important events that should happen at the time the vision should begin. 'There shall be yet three kings in Persia,' signifying that four kings should pass from the stage of action, in the Persian line of kings, one of them being on the throne, viz: Cyrus, before the king should arise, representing the ram pushing. The first of these kings as I have before said, was Cyrus, Cambyses, Darius, Xerxes, or as the scripture calls the same Ahasuerus. The fourth king from the time being Artaxerxes, the same king that issued the decree to Ezra, which began the 70 weeks, and is the ram pushing, as the angel more than intimates, by saying, 'And the fourth [Artaxerxes] shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.' This is a prophecy of the wars between the Persians and the Grecians, and is the same, as the ram pushing in the vision of the 8th chapter. And now Daniel understood, that after three more kings should reign in Persia, (to wit: Cambyses, Darius and Xerxes,) then should stand up one (Artaxerxes) who should issue the commandment to Ezra to build Jerusalem and there begin 70 weeks, and by his strength through his riches, push southward, westward and northward, and likewise begin his vision in the 8th chapter, which was to continue the 2300 years. This appears to me, to be the only fair construction than can be put upon this interesting passage of the angels instruction in the commencement of Gabriel's last visit to Daniel, and he then goes on to prophecy of the succeeding events which would follow even down

Dan. 11 : 3. 'And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.' This is the 'he goat,' the Grecian kingdom under Alexander who conquered the world, and did according to his will and 'waxed very great.'

Dan. 11 : 4. 'And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled, for his kingdom shall be plucked up, even for others besides those.' This verse has been literally fulfilled every word, in the history of Alexander the Grecian monarch. At his death, the kingdom was divided into four kingdoms, Egypt in the south, Macedonia in the west, Syria in the north, and Persia in the east, not given to his children, but to four of his generals.

5. 'And the king of the south, (Egypt) shall be strong, and one of his princes (Ptolemy) and he shall be strong above him, (of the north) and have dominion; his [Ptolemy's] dominion shall be a great dominion.'

6. 'And in the end of the years they shall join themselves together; for the king's daughter of the south, shall come to the king of the north to make an agreement, but she shall not retain the power of the arm; neither shall he (the king of the south) stand, nor his arm; but she shall be given and they that brought her, and he that begat her, and he that strengthened her in these times.' 7. 'But out of a branch of her roots shall one stand up in his estate which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. 8th. 'And shall also carry captives into Egypt their gods, with their princes and with their precious vessels of silver and gold; and he shall continue more years than the king of the north.' 9. 'So the king of the south shall come into his kingdom, and shall return into his own land. 10. 'But his sons (of the north) shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up even to his fortress.' 11. 'And the king of the south (Egypt) shall be moved with choler, and shall come forth and fight with him, even with the king of the north, [Syria,] and he shall set forth a great multitude; but the multitude shall be given into his hand.' 12. 'And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it.' 13. 'For the king of the north shall return, and shall set a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.' From the fifth to the thirteenth verses inclusive, we have a prophecy of the wars between the Syrians of the north, and the Egyptians of the south, the Antiochuses and Ptolemies, which if the reader will be curious enough to compare, he will find the prophecy and history to exactly agree; he will find the history in the 1st of Macabees,^{1st chap.} Josephus' Antiquities, and Rollin's Ancient History. Almost the same words are used by the historians of that age, as are used by Gabriel to Daniel in his prophecy. Let the reader compare Dan. 11 : 11—13 with 1st Maca-

bees 1 : 16—20, and the foregoing verses and the prophecy of the third or Grecian kingdom. The remainder in Daniel is an account of the transactions which have been, and will be fulfilled under the fourth, or Roman kingdom, until the stone cut out of the mountain without hands shall fill the whole earth.

Dan. 11 : 14. 'And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.' By the *robbers of thy people* we can only understand the Romans,* and now has come the time, when they must break in pieces the other kingdoms, and devour with their great iron teeth, and stamp the residue [or the people of God] with their feet, and when this kingdom was exalted, then one event more was accomplished which would establish, or make sure the vision.

15. 'So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.' This verse is a prophecy of what the Romans would do when they were exalted, they would attack distant nations, lay seiges, cast up mounts, and take the strong places. Neither Egypt, nor Jerusalem, nor any nation would be able to stand before the all conquering Romans.

16. 'But he that cometh against him, shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land which by his hand shall be consumed.' This has its fulfilment in Pompey the Roman general, who with a Roman army conquered Egypt, Syria and Palestine, and brought under the Roman yoke the eastern world. 17. 'He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him, thus shall he do; and he shall give him the daughter of woman, corrupting her; but she shall not stand on his side, nor be for him.' While Pompey had been conquering in the east and south, Julius Cæsar had been conquering the west, the Gauls and Britons, and they had by their successes both of them become very popular generals among the Romans, and both aspiring to higher honors, soon became rivals, which led Julius Cæsar to lead his army of western veterans into Egypt, to counteract Pompey. Here we see the whole strength of the Roman kingdom combined against Egypt, and upright ones, I suppose means republicans.—Pompey dreading the power of Cæsar, made peace with the Egyptians, and in order to unite the two contending parties in Egypt, Cleopatra was given to Ptolemy to wife, being his sister, 'corrupting her,' but after Julius Cæsar had subdued Pompey, then Cleopatra deserted the cause of Ptolemy her husband and brother, and went over to Julius Cæsar and became his mistress fulfilling, 'but she shall not stand on his side nor be for him.'

18. 'After this shall he [Pompey] turn his face unto the isles [Grecian] and shall take many, but a prince [Cæsar] for his own behalf shall cause the reproach offered by him [Pompey] to cease; without his

*Modern Europe 1st Vol. 45 page.'

[Cæsar's] own reproach, he shall cause it to turn upon him. That is upon Pompey, who was in the way of Cæsar's ambition for imperial honors.

19. 'Then he (Cæsar) shall turn his face toward the fort of his own land [Rome] but he shall stumble and fall and shall not be found. In this verse we have the fall of Cæsar prophesied of more than five hundred years before; who after his success over Pompey in Egypt returned into Rome, and fell by the hands of Brutus, Cassius and others, who slew Cæsar to prevent him from being crowned Emperor of Rome.

20. 'There shall stand up in his estate, a raiser of taxes in the glory of his kingdom; but within a few days he shall be destroyed, neither in anger, nor in battle.' Octavius, afterwards called Augustus Cæsar who was nephew to Julius Cæsar, did 'stand up in his estate,' that is, successor to Julius Cæsar a 'raiser of taxes,' this was the Cæsar that was Emperor over the Romans when Christ was born, and that taxed Jerusalem, see Luke 2: 1 & 2. He died in his bed, '*neither in anger nor in battle*'.

21. 'And in his estate shall stand up a vile person, (Tiberius Cæsar) to whom they shall not give the honor of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries.'

22. 'And with the arms of a flood shall they be overflowed from before him, and shall be broken, yea also the prince of the covenant.'—The above is a true description of the character of Tiberius Cæsar, he is noted in history as being a vile person, of obtaining the kingdom by flattery and deceit, also of dividing the land of Judea into factions and petty provinces, and under whose reign Christ was crucified, here called the '*prince of the covenant*,' which ends the seventy weeks or years, and establishes the vision of Daniel to be true, because so much of said vision as relates to the 70 weeks had been fulfilled.

23. 'And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.' The reader will now observe, that the angel Gabriel after carrying the prophet down to the crucifixion of Christ, and the end of the 70 weeks, goes back and begins the history of the Roman government, when, and at the time the same became the fourth kingdom in the world. This will be evident; first, because it speaks of a '*league made with him*,' when he was a small (or republican) people. Secondly, this league must mean the first league made between the Romans and Jews. For I never could be able to find any kingdom prophesied of in the scriptures, until the kingdom became connected in some manner, with the people of God. Thirdly, as the angel has been describing individuals, rather than kingdoms, as the wars of Pompey—the fall of Cæsar—the raising of taxes, and peaceful death of Octavius, the vile character and deceit of Tiberius, and crucifixion of Jesus Christ under him; so now he has gone back to the league made 150 years before Christ, to bring up the national character. This league the reader will find an account of in 1st Macabees 8 & 9 chapters, also in Josephus' Antiquities. This league took effect when Bachides the Grecian General left Jeru-

salem, by the command of the Romans and returned no more to trouble the Jews, as Menelaus tells us. 1st Macabees 9: 72—73. Thus the Grecians, or Daniel's third kingdom ceased its power over the Jews, and the fourth or Roman kingdom began, while they were republicans, or a '*small people*.' The Romans did agree, that the Jews might enjoy their own laws, government and religion, '*he shall work deceitfully*'—Yet within one hundred years they were deprived of their laws, the appointment of their kings, and their government reduced to a Roman province. How signally hath God visited the disobedience of the Jews for making this league, which God had commanded them never to make with any nation round about them; by suffering this fourth kingdom, which was described as having great iron teeth, to break them in pieces, and finally scatter them among all nations, as a lasting monument of God's displeasure against disobedience. By this league made 158 years before Christ, the Roman kingdom became connected with the people of God, and having '*worked deceitfully*', soon obtained the power to '*trample on, break in pieces, and devour*' the Jews. Therefore I think we shall be warranted in fixing the rise of this fourth kingdom on this period, (which is the apocalyptic beast with seven heads and ten horns,) of time, to wit: 158 years before the birth of Christ, the history of which, together with the rise and fall of anti-Christ will be the subject of our next chapter.

CHAPTER III.

Showing the history of the Beast and Anti-Christ, together with 1290 days, by the remainder of the 11th and 12th Chapters of Daniel.

The history of the fourth kingdom which we are now entering upon, is divided into two parts, represented by the legs and feet of the image, the ten horns, and the little horn—the great red dragon—and the woman, the Pagan and Papal, the daily sacrifice abomination, and the abomination that maketh desolate.

The first of these Rome pagan, or the daily sacrifice abomination, the angel Gabriel now goes on to explain to Daniel, and after showing when this kingdom begins, as we hertofores explained, Dan. 11: 24, he then gives us a short prophetic history down to the time when pagan Rome should be taken away to make room for papal Rome. We will now follow the angel Gabriel Dan, 11: 24, ‘He shall enter peacefully upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father’s fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time.’ In this verse the character of the Roman kingdom is even that he would enter into the most populous places, take the spoil and prey, and scatter them among the more dependent parts of the Roman government. Did not Rome bring much riches out of Asia, and scatter them through the western empire? which luxuries finally proved her ruin, ‘even for a time,’ this I suppose is the time pagan Rome was to exist, which I shall hereafter shew is 666 years. See Rev. 13: 18.

Dan. 11: 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred to battle with a very great and mighty army; but he shall not stand, for they shall cast devices against him.’ This verse, is a description of the wars between Rome and Egypt, in the days of Pompey and the Cæsars, which was noticed in the last chapter, this description being national.

26. verse. ‘Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain.’ This verse alludes to the Roman generals making their treaties with Ptolemy and Cleopatra king and queen of Egypt, and afterwards destroying them and making them a Roman province, see the history of Anthony and Octavius Cæsar.

27. verse, ‘And both of these king’s [Anthony and Octavius] hearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper; for yet the end shall be at the time appointed.’ That this verse is a description of these two Roman rulers, is almost left without

a doubt, they not only broke their faith, with other nations, but with each other, and with their wives, and through these two rulers, Rome lost the remainder of her liberties; and under them, the city of Rome ceased to be republican, and the government became imperial.

28. verse, ‘Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land.’ Octavius Cæsar after he had conquered Anthony and Egypt, returned to Rome, carrying great riches, and entered the city in triumph, and by the means of his riches and spoil, he got himself proclaimed emperor of Rome by the name of Augustus Cæsar; but it was under the reign of his successor, Tiberias Cæsar, that the Roman Government manifested its hatred against the holy covenant, by beheading John, and crucifying our Saviour.

29. verse, ‘At the time appointed he shall return and come toward the south; but it shall not be as the former or as the latter.’ This verse seems to carry us down to the end, or appointed time when pagan Rome was about to be taken away; if this is correct then ‘he shall return,’ had reference to the northern nations, or barbarians, who had been by the power of the Romans, driven into the wilderness of the north, now returning and overrunning the plains of Italy, and a part of Africa, This happened in the beginning of the fifth century.

30. verse, ‘For the ships of Chittim shall come against him, therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.’ About A. D. 447 Attila (called the scourge of God) ravaged the Roman empire and as I conceive it fulfilled this prophecy, his army being composed of Huns, from Hungary, which was by the Ancients called the land Chittim.

31. verse, ‘And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.’ By this I understand the same northern nations that should and did conquer the Roman empire, and polluted Rome by the slaughter of her citizens and ravages committed by the armies of the northern barbarians, and after dividing the Roman empire into two kingdoms, these two kings being converted to the christian faith, were the instruments of taking away the pagan rites and sacrifices, which Daniel, or the Angel denominates the ‘daily sacrifice abomination.’ Here ends the description of the first beast in the fourth kingdom, which John informs us in Rev. 13: 18, he saw numbered, and his number is six hundred three score and six,’ which I understand to mean the years that this beast, or pagan Rome should contaminate the Jewish and Christian religion, break in pieces and devour with his ‘great iron teeth,’ the same. If this be a correct exposition of the text, then this beast began his power over the people of God, 158 years before Christ and would end 508 years after Christ: so that we are brought down to A. D. 508.

32. verse, ‘And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.’ After the time mentioned before, errors be-

gan to creep into the church, such as, doing penance, worshiping of images, depriving lay brethren of their rights, infallibility of the mother church, and the bishop of Rome; yet in this almost universal defection of the church there were a few lights in the world, who opposed the superstitions and errors of the times.

33. verse, 'And they that understand among the people shall instruct many; yet they shall fall by the sword, and by the flame, by captivity, and by spoil, many days.' In this verse, we are informed, that many private brethren '*among the people*,' would still remain faithful to the truth, and would endeavour to instruct and guard others against the craft and flatteries of the priesthood; yet they would suffer persecution, and the manner is foretold, by sword, imprisonment, flame and spoil. And who has read the history of the church, from the fifth century down to a very few years, and is not fully satisfied of the fulfilment of this prophecy?

34. verse, 'Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries.' When persecution raged under the reign of Antichrist, the true followers of Christ were helped by the grace of God. There were a few names, 'even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy;' but the multitude would follow the Antichristian deceivers, here called the flatteries.

35. verse, 'And some of them of understanding shall fall, to try them, and to purge them and to make them white, even to the time of the end: because it is for a time appointed.' Here we are informed for what purposes the children of God, especially the teachers should be persecuted; to try, purge, and make them white even to the end of the Antichristian reign, which 'time appointed,' is 1260 years.

36. verse, 'And the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished: for that, that is determined shall be done.' The king spoken of in this verse, is the little horn, in allusion to the papal power which should exalt himself 'sitting in the place of God,' above all the heathen gods; and even oppose the God of gods, by dispensing with his laws, and claim the prerogative of making new laws for his kingdom: and also Antichrist would prosper until the '*indignation be accomplished*,' or Judgment of the great day.

37. verse, 'Neither shall he regard the God of his fathers, nor the desire of woman, nor regard any God; for he shall magnify himself above all.' He (papal Rome) would not regard the pagan gods, and would forbid to marry, nor regard the christian God, but would exalt himself above all that is called God. See Thess. 2: 4.

38. verse, 'But in his estate shall he honor the God of forces; and a God whom his fathers knew not shall he honor with gold, and silver, and precious stones, and pleasant things.' Papacy erects her images, or pictures of saints, and adorns them with precious stones set in gold and silver, which things the fathers were commanded not to worship, and which things neither the Jews, Christians, nor Pagans had ever before worshipped.

39. verse, 'Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.' Truly it is a strange God, to set up in the most public places images, adorned with jewels &c. for the populace to bow down and worship, yet it is a well known fact, that in all countries where the power of papacy is felt, these images are placed in the corners of the streets, and all public places, and worship is rendered by every passing votary. And it is also true that the Pope has sold kingdoms, and countries, and divided the land, to fill his coffers with gain.

40. verse, 'And at the time of the end.' What may we understand by the *end*? I understand the *end* of the 1260 years which Antichrist was to reign over the kings of the earth, and tread the church under foot: or the *end* of the power of the character, which Gabriel had been describing in the four last verses. Which years and power ended, as we shall presently shew in the year A.D. 1798: but we will follow the Angel in his prophecy.

40. verse, 'And at the time of the end shall the king of the south push at him: and the king of the north shall come against him, like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.' It will be necessary for the reader to observe, and for me to remark in this place, that the inspired writers, in their descriptions of kingdoms, or principal governments, use the pronouns, *he* or *him*, instead of naming them, as, in the preceding description of Antichrist, or as Paul uses it in 2 Thess. 2: 7. and many other places might be named. Therefore I understand the pronouns in the above named 40th verse and those following in the chapter to refer to the same kingdom, or principal ruler in said kingdom, and that the Angel has reference to the principal kingdom of the ten kingdoms into which the Roman was divided when Antichrist arose, which 'shall hate the whore, and shall make her desolate and naked, and shall eat her and burn her with fire.' Rev. 17: 12-16. If this is correct, then France is intended by *he* or *him* in this prophecy. In order then to give my view, the reader will permit me to paraphrase these few remaining verses.

40. 'And the time of the end (of Antichrist,) shall the king of the south (Spain) push at *France* (Vendean war) and the king of the north (Great Britian) shall come against *France*, like a whirlwind, with chariots, and with horsemen, and with many ships; and the *French* [or Bonaparte the principal ruler:] shall enter into the countries, and shall overflow and pass over.

41. '*Bonaparte* shall enter also into the glorious land (Italy) and many countries shall be overthrown; but these shall escape out of *Bonaparte's* hands, even Edom and Moab, and the chief of the children of Ammon, Ottomans and eastern nations.

42. '*Bonaparte* shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape.'

43. 'But *Bonaparte* shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Syrians and Ethiopians shall be at *his* steps.'

44. 'But tidings out of the east and north [holy alliance] shall trouble Bonaparte: therefore he shall go forth with great fury (to Moscow) to destroy, and utterly to make away many.'

45. 'And Bonaparte shall plant the tabernacles of his palace (be crowned king) between the seas [Milan] in the glorious holy mountain; (Italy) yet Bonaparte shall come to his end and none shall help him.' In this passage of holy prophecy, the history of the times from 1798 for twenty years are so clearly delineated, especially that of Bonaparte and the French nation, that it seems as though we cannot be mistaken, in the application to these events. After the French Revolution in 793-4, the Vendean war broke out, in which the papal States, Spain, and England combined against the French; yet the French conquered and subdued almost all the nations of Europe, in a very short time; except Great Britain, and the success that followed the armies of the French, is without a parallel in history; after humbling Spain, and conquering Italy, Bonaparte went into Egypt, and as is supposed with an intent to press his way through to the British East India possessions, 'but these,' said the Angel 'even Edon, Moab, and the chief of the children of Ammon, shall escape out of his hands.' After the conquest of Egypt, Bonaparte marched into Syria, where, after gaining some advantages he was defeated before St. John d' Acre. The combinations of the holy alliance, as it is called, his campaign into Moscow, the loss of a large share of his troops, his being crowned king of Italy at Milan, the total defeat at Waterloo, his captivity and death, are all foretold with that precision, that the fulfilment of this prophecy is but very little doubted by skepticism itself. We will now review the 12th chapter of Daniel.

1 verse. 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people.' This part of this verse has been fulfilled in the pouring out of the Spirit of God; and in the conversion of many, to the faith of the gospel of Jesus Christ; in this passage called Michael the great prince, since A. D. 1798, 'And there shall be a time of trouble, such as never was since there was a nation even to that same time.' This prophecy is a parallel to that in Rev. 16: 18-21, also Haggai 2: 6 & 7. Heb. 12: 26 & 27. Matt. 24: 21, and has already begun. Witness the convulsions, in the political world; and the divisions and subdivisions of the churches, also the pestilence that is spreading terror and dismay through our world. 'And at that time thy people shall be delivered, every one that shall be found written in the book.' The people of God will at these troublous times be delivered, from the grave, the power of death, the thraldom of sin, the force of temptation, and the persecution of the world; in a word from all their enemies, all of them whose names are written in the Lamb's book of life.

2 verse. 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' This brings us to the resurrection, and mentions two resurrections, the resurrection of life, and the resurrection of damnation.

3 verse. 'And they that be wise shall shine as the brightness of the fir-

mament,' that is, all that believe in Jesus, shall God bring with him, and they shall live and reign with Christ; for they shall awake in his likeness.' 'And they that turn many to righteousness, as the stars forever and ever.' These are those who have taught the way of salvation in truth and soberness, they shall be stars on the crown of his Church. See Rev. 12: 1.

4 verse. 'But thou O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.' In this verse Daniel is commanded to shut up the words, not hide them; but to write them in a book, and then shut it up; that is, cease his prophecy, write no more; but what he had received, and then place his seal to the word of God, that is make it sure, for at the vision many missionaries or teachers would run to and fro, and his vision would be understood, when they should see its fulfilment.

5 verse. 'Then I Daniel looked, and beheld, other two, [Angels] the one on this side of the bank of the river, and the other on that side of the bank of the river.' (Hiddekel) see Dan. 10: 4.

6 verse. 'And one (of the Angels) said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?' The man clothed in linen, is the same as in Rev. 10 chap. Dan. 10: 5, 6, and is Christ standing as a mediator between God and man, and one of the Angels inquires how long to the end of these wonders? which shows us, my reader, that it is not presumption for us to follow up the inquiry. To the end of these wonders, means to the end of the reign of Antichrist, the beast that the world wondered after, Rev. 13: 3, and 17: 6.

7 verse. 'And I heard the man (Christ) clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a time, times and an half; and when he (Antichrist) shall have accomplished to scatter the power of the holy people, all these things (wonders) shall be finished.' The answer here given is the same time as in Dan. 7: 25, Rev. 11: 2 & 3. 12: 6. 13: 5, and is 1260 years. See our explanation in the first chapter in this work of time, times, and a half.

8 verse. 'And I heard but I understand not: then said I, O my Lord what shall be the end of these things?' Daniel was not yet satisfied; and therefore made still inquiry concerning the end.

9 verse. 'And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end.' This has the same meaning as the fourth; that if Daniel is informed that his prophecy is finished, closed up, and that it reaches to the end, when the Angel standing on the sea and on the land, will swear that time shall be no longer.

10 verse. 'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' This verse shows us, that until the close of Daniel's vision, the righteous shall be in a state of trial, and that the wicked should do wickedly.

11 verse. 'And from the time the daily sacrifice should be taken

away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.' By this verse I understand that from the taking away of the first abomination, which may properly be called '*the daily sacrifice abomination*', to the end of the last abomination that maketh desolate, should be 1290 years, being 30 years more than the last abomination, should reign over the kings of the earth [or Roman government] and tread the church under foot. The said 30 years being the vacancy between the taking away the one, and setting up the other. This taking away the first, agrees with what Paul says in 2 Thess. 2 : 7. 'For the mystery of iniquity doth already work: only he who now letteth (or hindereth) will let, (or hinder,) until he be taken out of the way.'

12 verse. 'Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.'

13 verse. 'But go thou thy way until the end be, for thou shalt rest, and stand in thy lot at the end of the days.' In these verses, the Angel informs Daniel that those who wait and come to the 1335 days should be blessed; did he mean those who lived until that day, should all be blessed? No, for the wicked would yet do wickedly, and it is very evident, that when Christ comes, he comes to take vengeance on the wicked, and those that obey not the gospel.

What could the angel then mean? It is obvious he meant that those who had a part in the coming of Christ, or as it is expressed in the 20 of Rev. 'Blessed and happy are they, who have part in the first resurrection,' should at that day, (namely 1335 years after the sacrifice abomination should cease) be raised and stand in their lot, as the Angel expresses himself to Daniel in the last verse: 'But go thou thy way until the end be, for thou shalt rest, (die) and stand in thy lot, (be raised from the dead) at the end of the days.' (1335 years.) We will now review what we have proved, and if we have a right understanding of Daniel's vision, it is proved that from the pushing of the ram, in the reign of the fifth king of Persia, when the decree of commandment was given to Ezra to go up to build the walls of Jerusalem, to the first resurrection; to the coming of Christ; or ancient of days, when the judgment should set: the books should be opened; the church justified; should be 2300 years, that in 70 weeks of those years, which is 490 years Christ should be crucified, which leaves 1810 years after his crucifixion, and will end in 1843 after his birth. It has likewise been proved that Antichrist should reign 1260 years, or from the taking away pagan Rome to setting up papal, would be 30 years, making the 1290 years, and if pagan Rome was to continue 666 years; as has been mentioned, and which we shall endeavor to prove hereafter; then pagan Rome becoming the fourth kingdom in 158 years before Christ would cease, 508 years after Christ to which add the 30 years, will bring us down to the rise of Antichrist A. D. 538. Then add the length of his reign 1260 years would end in 1798, or add the 1290 to A. D. 508, would be the same 1798. Now add the remainder of the 1335 over and above 1290 which is 45 to A. D. 1798, and it will end in A. D. 1843 or add 1335 to A. D. 508 when pagan Rome was destroyed, or the

daily sacrifice abomination was taken away, and you have the same A. D. 1843.

2300 years from 457 years before Christ, Daniel's vision will end. 490 years from the same 457 B. C. Christ was crucified and the 70 weeks ended. The fourth kingdom and the last of all earthly kingdoms, was divided into two parts, the first began 158 years B. C. and lasted 666 years to the end of the pagan daily sacrifice abomination, which was 508 A. D. The last number given in Daniel (viz.) 1335 carries us down to the resurrection and will end A. D. 1843. In this last number is included the reign of Antichrist, 1260 years beginning in A. D. 538 and ending A. D. 1798; also the 1290 beginning A. D. 508, and ending A. D. 1798. The remaining 45 years are for the spread of the gospel; the resurrection of the two witnesses: the church to come out of the wilderness, the troublous times; the last great battle; and the second coming of Christ, to raise his people; and reign with them personally the thousand years following.

CHAPTER IV.

Giving an explanation of the number 666 in the 13th chapter of Revelations, and the three days spoken of in Hosea 6th chapter, and Luke 13th chapter.

That John in the 13th chapter of Revelations had a view of Antichrist, is beyond a doubt, from the 1st to the 10th verse inclusive; he has a vision of Antichrist in its political bearing upon the world and against the church, and closes in the 10th verse by showing that if he, that is Antichrist would wield the civil sword, lead into captivity, and kill with the sword, he (that is Antichrist) must be killed in like manner.

From the 11th to the 18th verses inclusive, the prophet had a view of Antichrist in his ecclesiastical bearing, and shows that instead of following Christ and his laws, and manner of worship, he would copy after and be an image of some *beast* that existed before, which was Pagan Rome which existed when the Prophet had his vision, and which the Prophet saw numbered in the 18th verse, as it is very evident that the beast he saw numbered in the one John calls the '*first beast*,' of which Antichrist is the mark. We will now endeavor to find an explanation of the chapter and show when it was fulfilled.

Rev. 13: 1. 'And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.' By the *sea* I understand the Roman government, or fourth kingdom in Daniel's vision, and it denotes wicked nations, 'for the wicked are like a troubled sea'; by the *beast* we must understand the papal power, or little horn. Therefore paraphrase this, it would read thus—And I John had a view of the Roman government, and I saw papacy arise out of it, having seven forms of government, and ten kingdoms, and ten kings thereon, and in their forms of government they ascribe glory to the creator, and in this they have the names of *Blasphemy*.

2d verse. 'And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth of a lion, and the dragon gave him his power and his seat, and great authority.' That is, papacy, was like the Grecian kingdom the leopard. Artful, cunning and rapid in his movements, like the Mede and Persian the bear; voracious, greedy and cruel, like the Chaldean kingdom, the lion; haughty, tyrannical and blasphemous—and pagan Rome gave papacy his power, seat and great authority.

3d verse. 'And I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast.' By this head I understand the mode of worship, and first Paganism which was wounded to death, when the ten kings, which ruled over the ten kingdoms into which Rome was divided in A. D. 476, were converted to the christian faith; afterwards healed under papacy, when pa-

pacy assumed a mode of worship equally as idolatrous and absurd as the former, and established by the authority of the Roman laws and Government, as the Pagan was.

4th verse. 'And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying who is like unto the beast? Who is able to make war with him?' This verse teaches us, that the head which was wounded was the Pagan mode of worship—and the head healed was Papacy, under the two figures of the *dragon* and *beast*, and teaches how they blaspheme by ascribing all power to Papal Rome; as they had before to Pagan.

5th verse. 'And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months' Like Goliah the papal beast would defy the Christian's God, and he would blespheme the God of armies, and would have to *make war* forty-two prophetic months, which is 1260 years.

6th verse. 'And he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in Heaven.' Papal Rome would *open his mouth and blaspheme God*, by pretending to have power to command and pass laws in the kingdom of God, by calling the papal church the holy catholic church, and by canonizing and worshiping the departed saints.

7th verse. 'And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.' He would have and exercise all political and civil rule, over the saints and over the Roman Empire, and all people which compose the same; or fourth and last kingdom.

8th verse. 'And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb from the foundation of the world.' That is, the doctrine, will worship, and multitude of votaries, of the papal church, would be agreeable to the carnal heart, and would be received and practiced more or less by all that were not the true followers of God.

9th verse. 'If any man hath an ear, let him hear.' This is an exhortation for us to study and understand the instruction heretofore given in the Apostles vision; and warrants us to pursue our study after truth.

10th verse. 'He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.' This verse closes the view which the Apostle had of Antichrist in its political bearing in the earth, and proves that the Apostle had this view of the papal beast, namely, politically; for as papal Rome led captive, so should the beast be led captive, in his turn, by a civil power. And this prophecy was fulfilled, when the papal beast had reigned his 1260 years, in the year A. D. 1798, when the French army took the Pope from his seat in Rome, and carried him a captive to Avignon in France, where he died. Also, as the papal beast had used the civil sword to kill and slay mankind, so must he loose his power to reign over the kings of the earth, and tread upon, and persecute the church of Christ, by the civil and military power

of the French, or Bonaparte in 1798, as he (Papacy) had revolutionized the world by force of arms and the sword, so would the kings revolutionize him in their turn.

Thus the reader will see that the whole of this vision has been literally fulfilled. *And this is the faith and patience of the saints.* Faith that it would be accomplished according to the word; and *patience* to wait its accomplishment literally, which is already fulfilled.

We will now explain the second vision in the same chapter, which is a view of the same antichristian beast in his same ecclesiastical form, beginning at the 11th verse. ‘And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.’

The prophet saw papacy arise out of the Roman government, having, or pretending to have the two ruling powers of Christ’s Church, viz. Bishops and Deacons, commanding with all the Imperial Rome, or Rome Pagan.

12th verse. ‘And he exerciseth all the power of the first beast, (or Rome Pagan) before him, and causeth the earth (or Roman kingdom) and them that dwell therein to worship the first beast, (or Rome Pagan) whose deadly wound was healed,’ (in Papacy.)

13th verse. ‘And he doeth great wonders, so that he made fire come down from Heaven on the earth in sight of men.’ It is a well known fact, that Rome papal supported their pretensions to the seat of God by their power of working miracles, before the blind votaries of her religion, in the early ages, and even later times of papal priesthood and superstition.

14th verse. ‘And deceiveth them that dwell on the earth by the means of those miracles which (he pretended) he had power to do in sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, (that is a similar form of religious worship to Paganism) which had the wound by a sword and did live,’ as we have before shown in papacy.

15th verse. ‘And he had power to give life unto the image of the beast, that the image (papacy) of the beast (paganism) should both speak, and cause that as many as would not worship the image (papacy) of the beast (paganism) should be killed.’ The explanation of the above verse is this. The Pope, the ruling power, would give that energy and effect to papacy that the papal authority would persecute and destroy all opposers of Idolatry, worshipping of saints, &c., which was so exactly conformable to paganism; for the Pagans worship their Idols of gold, silver, wood and stone, together with their ancient heroes and departed statesmen, &c., so would papacy worship their pictures, images and saints.

16th verse. ‘And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. He, the Pope, or ruling power caused all, the old man and the infant, the rich man and the poor, the citizen and the slave, to receive absolution from sin, or confirmation and fellowship, from the hand of her corrupt priesthood, and this order was enforced by the power of

the sword, imprisonment or death: witness the persecution of the Waldenses in the valleys of Piedmont; the destruction of the Hugonots in France, the subjugation of the nations of South America and Mexico by the Spaniards under the fanaticism of the Jesuits or papal priests, and it is a well known fact, that in this act absolution was performed by the sign of a cross on their foreheads.

17th verse. ‘And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.’ In all countries where papacy has had the supremacy in the civil as well as the ecclesiastical government—no man was allowed to buy or sell, or pursue the common avocations of life, unless they had received absolution of the priesthood, or fellowshipped their pagan notions of worship, which in the name of the first beast (Pagan Rome) to wit ‘THE MYSTERY OF INIQUITY AND ABOMINATIONS OF THE EARTH.’

18th verse. ‘Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, three score and six.’ Now it is very evident that the *beast* spoken of in this passage, together with the 12th and 14th verses is the *first beast*, that existed before the *image beast*, and of which the last, or papal two horned beast renewed his mark and name, and to me it is evident that the apostle was commanded to number Pagan Rome, for two or three reasons. First, because the one could not be revealed, until the other was taken out of the way: 2d Thes, 2:7; and it would be very natural to number and finish the one which existed when the apostle had his vision, as Belshazzar’s kingdom was numbered in the days of Daniel. See Dan. 5:26.

Secondly: by the 9th verse of the 17th chapter of Revelations, I am led to believe that ‘*the mind which hath wisdom*,’ (referring to the text under consideration) was to count the beast before and afterwards described in said 17th chapter, especially in the 10th verse, ‘and there are seven kings; five are fallen, and one is, the other is not yet come; and when he cometh, he must continue a short space.’ The explanation of which is, that Rome in its Pagan state, had seven different forms of executive government, viz: republican, consular, tribunitial, decemviral, dictatorial, and one is, imperial, *the other is not yet come*, that is kingly; for it is plain that the antichristian beast is called the eighth, although he is of the seven: see 11th verse, the simple solution of which is, that the union of the red dragon with the mystery of Babylon, or Rome temporal with Rome ecclesiastical, will form the eighth executive government of the Roman kingdom, deriving all power from those seven forms of government and will continue to exist until Christ’s second coming, when he will destroy those who destroy the earth.

Now five of those forms of government had passed away at the time when John received his instruction from the angel; so that the beast, which would be wisdom to number, could not be the antichristian beast, for that he had not yet come into existence and did not until about 422 years afterwards.

One more evidence is, this beast which was numbered, is said to have one of his heads wounded to death. By this head I understand a form

of religion and worship; and is paganism. It is a well known fact, that Rome when she conquered the world, did more by the policy of adopting into her religious creeds all the different Gods, which the nations around her worshipped, than by her arms; she 'worked deceitfully and became strong.' She pretended to pay adoration to all the known gods, and erected an altar 'to the unknown God.' By this means, she drew within her folds and crushed to death, at her leisure, any nation her interest might prompt her to destroy. Who can read the history of the connection between the Romans and the Jews, after the league made 158 years before Christ, without being forcibly impressed with this conviction, that the Jews supposed that they could enjoy unmolested their religion and temple, and yet the Romans destroyed both, and by means of Paganism drew many of the Jews into Idolatry. Paganism then, was one of the great means which Rome used to conquer the world, and therefore may properly be called one head, and this too the head of a wily serpent, which the gospel would eventually wound. 'Art thou not it that hath cut Rahab and wounded the dragon?' Isa. 51: 9. 'The seed of the woman should bruise the serpent's head.' This head received its deadly wound about the close of the 5th century, when the ten kings were converted to Christianity, and pagan rights and sacrifices ceased in the Roman. This head was healed, Papacy arose, and restored Idol worship in images, and taught the doctrine of men and devils to her votaries, and accommodated her system of religion to suit the notions of carnal and worldly men—to exalt her clergy—adorn her temples—and fill the world with her abominations and sorceries.—In this passage, then, I understand John to number the first beast in the fourth kingdom, and has reference to the time that he should exist, before he would receive his deadly wound. But the querist may ask by what rule I apply the number 666 to time. I answer, first, because the time the other beast was to reign 42 months is given in the same chapter, and it would be perfectly reasonable that John should see the end of this beast in order to count the number of the antichristian. The word 'numberer or wonderful numberer,' is used in reference to time, as in Dan. 4: 36; also marginal reading in Job 16: 22: Dan. 8: 13.

Secondly. The Apostle says that 'it is the number of a man,' and we are informed that the days of man are numbered, 'seeing his days are determined, the number of his months are with thee,' Job 14: 5, and Psalm 90: 12.

Thus from the considerations mentioned, I have come to the conclusion that this beast called Pagan Rome began when Rome became connected with the Jews, by league 158 years B. C. and lasted 508 years after Christ, making in all 666 years. Then by adding Daniel's 1335 years bringing us down to A. D. 1843.

We will now examine a prophecy in Hosea 6, 1-3. 'Come let us return unto the Lord: for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to the Lord, his going forth is prepared

as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth.' In this prophecy, there are a number of prominent things plainly brought into view. 1st, an exhortation to repentance. 2nd. the church in a state of tribulation and trial two days. 3d. the power of gospel grace to heal and bind up. 4th. the resurrection in the third day revived and raised up. 5th. the knowledge we shall then have of his first coming, and 6thly our reign with him the 3d day.

1st. Repentance, 'come let us return unto the Lord.' This was preached by John the forerunner of Jesus Christ. 'The voice of one crying in the wilderness, saying, repent ye.' Also by Christ himself, 'except ye repent ye shall all likewise perish.' And the apostles were commanded to preach 'repentance and remission of sins, in his name, beginning at Jerusalem,' so much of this prophecy has been literally fulfilled in the gospel day, or days, thus far.

Secondly. That the church were to be in a state of trial for a season, here called 'two days,' cannot be doubted, when Christ himself has said, 'in the world ye shall have tribulation,' and 'these have come through much tribulation,' that is 'torn and smitten.' But let us enquire, by what means they will thus suffer. Daniel says 7: 7. 'After this, I saw in the night visions, and behold a fourth beast dreadful and terrible, and strong exceedingly, and it had great iron teeth: it devoured, break in pieces, and stamped the residue (or people of God) with the feet of it.' Again in Revelations 12: 3, 'And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.'

17. 'And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ.' Then we may consider the fourth, or Roman kingdom the instrument, and the 'time two days,' she should perform the work in, but the time we will look at hereafter.

3d. The power of gospel grace to 'heal us and bind us up.' The prophets all prophesied, that God would send the Messiah, that he should heal his people from their sins, and of their backslidings, and their land from the devourer, for proof which, see 2d Chron. 7: 14; also the 60th Psalm, Isaiah 19: 22 and 57.—19 Jeremiah 3: 22 Luke 4: 18. Isaiah in personating Christ says, 'He hath sent me to bind up the broken hearted.' Christ has quoted the same in Luke 4: 18.

4th. The resurrection, 'After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.' This can mean nothing less than the resurrection. The word *revived* is used in the same sense in Romans 14: 9; Psalm 85: 6, 'And he will raise up,' is used many times in the word of God in reference to the resurrection, as in John 6: 39, 40, 44, 54. And I will raise him up at the last day. See also 1st Cor. 6: 14; 2d Cor. 4: 14.

5th. The knowledge we shall then have of his first and second coming, 'Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto us, as the rain, as the latter and former rain unto the earth.' The first and second coming of Christ are often spoken of by the prophets and Apostles, as

events of great importance to the believer; he came first as a prophet, priest and king; to teach, atone for, and give laws to his spiritual Israel. He comes the second time as a bridegroom, a Saviour, and a God, to receive, make perfect and dwell with his elect bride in his eternal mansion of love and happiness. Then shall we know that his coming is to us, like the rain upon the parched earth; and then shall we know him, for we shall see him as he is. Then shall we know him, and be like him.

6th. Our reign with him, the third day 'live in his sight.' To live in his sight, means something more than to live in the sight of the spirit of God; for this we do now, and have never been without his sight in this sense; but it means his personal presence. 'But if I go away, I will come again, and receive you to myself that where I am there ye may be also.' Before this he had told them, that when he went away, he would send the holy ghost upon them, &c. We see then, that it must mean to live personally with him; for during the two days they would enjoy the spirit of God, to heal and bind up the wounds they would receive.

But this third day they would live in his sight, in his personal presence. This brings us to consider what these three days mean. Are we to understand any definite time? And if so, what? Is it expressed as definite time, by saying two days, and in the third day, &c? And it would require some stretch of faith and more evidence to believe it indefinite than I can find in the word of God, unless our minds were swayed by prejudice, and then we believe almost any thing to get rid of a conclusion which we fancy it is not our interest to believe.

That common days is meant, is improbable, or even years, for facts are stubborn things; for the church has been more than two days, or even years in this third state, and three days, and even years, have long since passed away, and Christ has not yet come the second time; and yet, this is promised in the third day in the text. There remaineth, therefore, but one bible way to explain day, and that is a thousand years; which is the meaning I am forced to attach to the passage we are considering, not only because it is our last resort for a scripture rule, but the third day spoken of in the passage, is evidently the same day John mentions in the 20th of Rev. 'And they lived and reigned with Christ a thousand years.' Also in 2d Peters 3: 8, we are commanded not to be ignorant, 'That one day is with the Lord as a thousand years, and a thousand years as one day.' And again 90 Psalm, a thousand years is said to be as one day in the sight of the Lord.

It is very evident that Peter and John were talking about the same day, that Hosea calls the third day, and would it not be reasonable and more than probable, that the prophet Hosea, had a view of this thousand years' reign, when he said 'and we shall live in his sight.' And if so, then the other two days, being coupled with this thousand, must be understood to be of the same length each, which brings me to the following conclusion: That the church, or people of God, would be wounded, smitten and persecuted by the Roman, or fourth kingdom, with his great iron teeth, two thousand years, and the third thousand would be the

reign of Christ with his people. The two thousand would begin, when the fourth kingdom became connected by league with the Jews or people of God, in the year B. C. 158, which added to 1842 after Christ makes the 2000 years, the year 1843 being the first in the third thousand, agreeing with the 2300 in Daniel, and the 666 added to 1335 makes 2001 and ends in the year 1843—and the reader will now perceive that we have witnesses all agreeing with the same point of time.

We have another prophecy of Christ himself, agreeing with one in Hosea. 'And he said unto them, go ye and tell that fox behold I cast out devils, and I do cure, to day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow and the day following, for it cannot be that a prophet perish out of Jerusalem,' Luke 4: 32—33.

In this passage, three days are again mentioned in similar language to the one in Hosea,—to-day and to-morrow the same as two days. The only difference is, Hosea spake of them as future; Christ as living in the first day; and these two days in Luke were to be employed by Christ in casting out devils, and doing cures, and the third day he should be perfected; that is, as I humbly believe, the third day, the church or body of Christ would be perfect, and 'presented a glorious church without spot or wrinkle,' like unto Christ a glorious body, united to him, and made one with him. And then the Lord Jesus Christ will have accomplished his mediatorial work on the earth of casting out devils and doing cures. That this passage means literal days, no one can believe, for Christ himself destroys that explanation in the same passage by saying, 'Nevertheless, I must walk to-day, and to-morrow, and the day following,' plainly indicating that he did not mean common days. That he meant prophetic days is equally evident; for the spirit of God has done cures, and cast out devils more than two years—so that literal or prophetic days cannot be the time designated. And I know of no other construction that can be put upon this passage, except the same I have fixed to that in Hosea.

In this passage in Luke, they came to Christ and told him that Herod sought his life; and Christ answered and said, 'go tell that fox', as much as if he had said; although he is cunning as the fox, and 'understands dark sentences,' as Daniel had long before prophesied of him; and although he, or the fourth kingdom, under which he exercises his authority, is permitted to punish the transgressions of my people; yet I will cast out devils and do cures to-day and to-morrow, and the third day my kingdom shall be perfected. That is two thousand years, my gospel shall be proclaimed, my grace perform its work, and children shall be regenerated and adopted into my kingdom, and in the third thousand it will be complete, in spite of all opposition.

And although you are a branch of the kingdom, and 'the great red dragon' which 'stood before the woman, ready to devour the man child,' yet I shall be caught up to God and his throne, and I will come and receive my weary bride to myself, that where I am, there she may be also, and then I shall reign on the earth, and my rest shall be glorious. I shall then be perfected in my work of redemption and grace, and in my body,

which is the church. This to me is the sentiment or doctrine which Christ would convey to Herod by his answer, and if so, then we have only to apply these days the same as we did those in Hosea, and we are again brought down to the year A. D. 1843, which is the commencement of the day of rest, and the year Christ will come in the clouds of heaven, with the Ancient of days, the judgment shall set, the books be opened, the kingdoms of this world shall be destroyed, Daniel stand in his lot, the resurrection of the righteous dead, the sanctuary be cleansed, and the church made perfect, and Christ perfected in his members. All these things will take place in the commencing of the last day, which if I am right in my calculations of the times, (that have been thus far examined,) will come to pass in the year A. D. 1843, that is, if our chronology since the crucifixion of Jesus Christ is right; if not, then it will vary accordingly. Some say we have lost four years; if so, then we may look for the fulfilment in 1839—but I believe we may not expect it until 1843, which I have strong reason to believe is the true time, from the events that happened in 1798.

CHAPTER V.

We will now examine, the 9th chapter of Rev. and see what we learn by the last three trumpets, and the three woes. The 1st and 2d verses describe the Mohometan Religion, which is represented as coming from the bottomless pit, and is compared to the smoke of a great furnace: 'and the sun and the air were darkened by reason of the smoke of the pit.' That is, the gospel and its doctrines, became dark in the minds of men, by reason of the Mahometan errors. 'And there came out of the smoke Locusts upon the earth,' that is, there arose a nation out of the Mahometan nations, which should be a heavy judgment to the Roman government, here called 'Earth,' the locusts denoting the Ottoman or present Turkish power. This nation was first formed by the union of soldiers or mercenaries, that had served in the armies of contending princes, and united under one leader Ottoman, composed of four different nations, as Saracens, Turks, Arabs and Tartars, afterwards in this chapter called the four angels, or messengers of God to punish the anti-christian beast. This power was first established in Bythnia, near, or on the head waters of the Euphrates, in the year A. D. 1298, where it was confined, or made but little progress in subjecting the anti-christian kingdom, for five months, or 150 years, until it conquered Constantinople, A. D. 1453, which ended in the eastern empire. 'And it was commanded them they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men that have not the seal of God in their foreheads.' It is a fact, here worthy of notice, that the Turks did not persecute the church of Christ, to that degree that the Roman church did; which gave rise to the saying among the eastern christians, 'that they would rather see the Turkish turban on the throne of Constantinople, than the Pope's tiara.' By *grass and green things*, I understand the children of God, and by *those men who have not the seal of God*, I understand Papists. 'And to them it was given that they should not kill them, but that they should be tormented five months,' which is 150 years, or five times 30 Daniel's mode of reckoning time, whom John has followed. From the 7th to the 11th verses inclusive, John has described the Turkish army, their manner of fighting, together with the qualities and name of their leader. 'One woe is past, and behold there cometh two woes more hereafter.' In A. D. 1448, these four angels were let loose, and the 5th trumpet and the first woe ended, and the 6th trumpet, and the second woe began.

'And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the river Euphrates.' *Waters* we are to understand people; see Rev. 17: 15. By the *river Euphrates*, I therefore understand the same Turkish power, which power rose up in the countries bordering upon this river. The *four angels* are the four different nations of which the Ottomans were

composed. Their armies were *let loose* or sent out as a scourge upon the earth, or anti-christian church, and with great propriety called *angels let loose*, because they had been bound not to kill, [not to destroy] but to torment them five months, but were now about to destroy the eastern empire. ‘And the four angels were loosed, which were prepared for an hour and a day and a month, and a year, for to slay the third part of men.’ That the time were given, must mean some definite time is very evident, or why has the prophet given so many different periods, and all combined, when one number would have answered for an indefinite period? For an hour, 15 days, and a day, one year, and a month, 30 years, and a year 360 years; making in all 391 years and 15 days, which added to A. D. 1448, the year the Turks sent out a large army to subdue Constantinople, will bring us down to 1839, when the sixth trumpet will cease to sound, and the second woe be completed. ‘And the number of the army of horsemen were two hundred thousand thousand; and I heard the number of them.’ This army is equivalent to the four angels, when they were let loose, and *two hundred thousand thousand*, is 200,000 twice told or repeated, making 400,000. This agrees with the history of the taking of Constantinople. ‘After a long siege Mahomet II. took Constantinople in 1453,’ having an army of 400,000 and almost all of them horsemen. ‘And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.’ We are in this passage informed that their army would consist of horses principally, and their weapons of warfare would be firearms, guns and gun powder, being exactly described. And it is a well authenticated fact, that gunpowder was invented but a short time before the taking of Constantinople, cannon having been first used in the siege and capture of that place. See Dr. Gill, on this passage, who says, ‘that one cannon was used at the siege of Constantinople that employed 70 yoke of oxen to draw it.

The 18th and 19th verses are a further description of the mode of warfare. The 20th and 21st verses show on whom these plagues were sent, viz: those who ‘worship devils and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefis.’ This description applies exactly to the anti-christian church or papal Rome, for they worship the things mentioned in the above texts, they being also the men which were one third to be slain, under this trumpet and woe, for it is supposed that the Ottoman power conquered one third of the Roman government, when the eastern empire fell into their hands.

Then if this explanation be correct, the sixth trumpet will cease sounding in the year A. D. 1839, and the seventh trumpet will begin to sound. ‘But in the days of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath delivered to his servants the prophets.’ ‘And, the second woe is past, and behold the third woe cometh quickly, Rev. 11: 14, 15. ‘And the sev-

enth angel sounded, and there were great voices in heaven saying, the kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.’ The 16th and 17th verses represent the four and twenty elders worshipping God, and giving thanks, because he had taken to himself his great power, and had reigned. The 18th verse of the 11th chapter, describes what shall be done when the seventh trumpet shall begin to sound. ‘And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth.’ The reader will now see, that he is again brought down, when the seventh trumpet begins to sound, to the finishing of the mystery of God; to the fulfilment of all the prophecies; to the time when our Lord and his Christ should take the kingdom, and reign forever and ever; to the great day of his wrath; to the resurrection of the dead, their judgment, the rewards of the prophets, saints and all those that fear the name of the Lord both small and great; and the final destruction of the wicked from the earth.

We will now examine the 11th chapter of Revelation.

1st verse. ‘And there was given me a reed like unto a rod: and the Angel stood, saying, rise and measure the temple of God, and the altar and them that worship therein.’ In this verse John is commanded to measure, as completed and finished, the Jewish rites and ceremonies, the temple worship, and sacrificing of beasts, &c. A measuring, in scripture language, denotes the thing measured to be finished, or completed,—as in Psalm 39: 4, ‘Make me to know the measure of my days,’ that is the end or completion of his mortal life. Again, Ephesians 4: 13, ‘unto a perfect man, unto the measure of the stature of the fulness of Christ.’ Ezekiel, [40: 5.] saw an angel measure the house, which he saw in his vision, to show him the perfect beauty, and complete symmetry of the same. See also Zechariah 3: 2. Then said I, whither goest thou? and he said to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof,—that is the design and end of the same.

3d verse. ‘But the court which is without the temple, leave out, and measure it not.’ The court has reference to the Christian church, who were not confined to worship God in the temple, as the Jews were. But in every place and among all nations, whosoever called on the name of the Lord should be saved. This church was not to be measured. Why not? Because it was not yet completed; ‘for it is given unto the Gentiles: and the holy city shall they tread under foot for three and two months.’ This is a prophecy of the christian church in the wilderness. ‘Forty two months, are equal to three and a half prophetic years or 1260 prophetic days, being 30 days to a month. This was the Chaldaic mode of reckoning time, made use of by Daniel, whom John has followed. Therefore we understand that the christian church was to be trodden under foot, by the Antichristian abomination, or the ‘abomination that maketh desolate,’ 1260 years. In this passage

Daniel's fourth beast 'having great iron teeth, which should break in pieces and stamp the residue (beloved or holy city) with the feet of it,' is called the Gentiles. Verse 3d. 'And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days clothed in sackcloth.'—The two witnesses, are the Scriptures, for Christ says, 'these are they that testify of me;' the two covenants, the two testaments, for without these we should have no knowledge of Christ, and these supply the church, in her wilderness state, with the true doctrine of Christ, and with the knowledge of the grace and truth of Jesus Christ. The phrase, 'clothed in sackcloth,' was fulfilled in the dark ages of popery, and during the time that Antichrist had power to tread the church under foot, which was a thousand two hundred and sixty years; because, during this time, the word of God was not permitted to be read, by the laity or common people, and may truly be said to have been covered or in a state of mourning. For the every design of the word of God, was the Revelation of the mind and the will of God to all men.

Verse 4. 'These are the two olive trees, and the two candlesticks standing before the God of the earth.' That is, the Scriptures or word of God, denying all other gods of the earth but one living and true God. 'Standing before,' in a position to be tried as to their truth, by other pretended revelations of the gods of this world, and to be examined closely and critically as to their own prophecies, and in a position to confound and bring low, all the opinions of men, and the gods of this world. There is here an allusion to the ark being placed before Dagon. See 1st Sam. 4: 1—4. The text likewise refers to Zechariah 4: 3, 6. 'And two olive trees by it.' 'So I answered and spake to the Angel that talked with me, saying, what are these my Lord.' 6th verse. 'Then he answered and spake unto me, saying, *This is the word of the Lord unto Zerrubbabel, saying not by might, nor by power, but by my spirit saith the Lord of hosts.*'

5th verse. 'And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed.'—'And if any man will hurt them,'—that is, if any man shall add or take away from the book of revelation of God, 'God shall add unto him the plagues that are written in his book.' 'And if any man will hurt them, he must in this manner,'—that is, in the same manner the word of God, or the old and new Testament, specify, 'be killed.' *Fire proceedeth out of their mouth,* that is, the word of God denounces sore and heavy judgments and fiery indignation which shall devour the adversaries. Heb. 10: 27. see also Rev. 22: 18, 19.

6th verse. 'These have power to shut heaven, that it rain not in the days of their prophecy.' This has reference to the heavens being shut in the days of Elijah, see Luke 4: 25, 'when the heavens were shut up three years and six months,' which is the same time that the two witnesses prophesied clothed in sackcloth, that is 42 months or three years and a half; only one is common and the other is prophetic. The scriptures are the means which God has made use of to convert sinners,

from error to truth, from sin to righteousness, and to convey the knowledge of grace (which in this text is compared to 'rain') to a lost and sinful world. During the reign of Antichrist which was 1260 years, also during the time the church was in the wilderness, which was 1260 years, and the time when the two witnesses were clothed in sack-cloth, also 1260 years, the doctrine of grace in Jesus Christ was but partially taught. Men were taught that doing penance, purchasing indulgences, and obeying the holy Catholic church, would ensure them heaven and happiness. But when the scripture began to be read, when they arose from their dead state, in the streets of the great city, when they began to be published through the world by the means of bible societies, the true doctrine of grace by Jesus Christ began to be understood and realized. Now we can hardly find even a Roman Catholic, who will plead that heaven is purchased by standing in one position on a pedestal or pillar for years, by going barefoot to Rome, or by a monastic seclusion from the world; neither do we see them selling indulgencies, and promising the holder's pardon for the most abominable crimes. And but rarely do we hear the doctrine of infallibility of the mother, or holy catholic church advanced. Why is all this change in public sentiment? Because the reign of grace is not withheld. The heavens are open, and the two witnesses are no longer clothed in sack-cloth. 'Michael has stood up, that standeth for the children of thy people.' And the 'angel is flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth.'

6th verse. 'And have power over waters to turn them to blood.' By waters, we must understand people, and by blood, we understand civil wars; and this was fulfilled in the civil wars of Europe, when they were fighting for religious tenets, which all pretended they obtained from the two witnesses, the word of God, and therefore it is said 'they have power,' &c. meaning that the word of God, is so written, or given to us in such simple terms, yet requiring active and living faith to understand its doctrines, precepts, and commands, that the carnal and unstable wrest it to their own destruction. 'And from thence came wars, tumults, fightings,' because they understand not. 'And to smite the earth with all plagues, as often as they will.' Under the old testament times, it was the word of God through Moses and Aaron, that smote the Egyptians with the ten plagues, it was the word of God, through Joshua, that smote or destroyed the Canaanites; and so in the new testament times, the seven last plagues, and the three woes denounced against the anti-christian church, in this passage called the earth, was sent and signified by Jesus Christ to his servant John. 'As often as they will,' meaning as often as they have prophesied of them, so often will the plagues be sent, and not one jot or tittle of the word of God will fail of being accomplished.

'And when they shall have finished their testimony,' that is, when 1260 years are about fulfilled, the 'beast that ascendeth out of the bottomless pit,' this beast is the same as the little horn in Daniel, and in Rev. is the anti-christian beast that received power with the kings. In other words, 'the ten horns which thou sawest are ten kings which have received no kingdom as yet, [when John saw the vision] 'but receive

power as kings one hour with the beast.' Rev. 17: 8—12. This beast is the one on which the mother of harlots, the abomination of the earth sitteth, and is said to 'ascend out of the bottomless pit,' because it is founded on error. The principles and doctrines which are taught by this beast, are in the first place, paganism, 2d, atheism and deism, which have no foundation for their support, and therefore may truly be said to be 'bottomless.' These were the errors and principles which paganism and papacy would drive its subjects into, or that part at least, who thought and acted for themselves without any reference to the word of God.

'Shall make war against them,' the governments which belong to the fourth kingdom of the Roman church shall 'make war,' that is, endeavor to exterminate them, the two witnesses, the word of God. 'And shall overcome them and kill them.' Have power over them, to pass laws or edicts against them, and by these means destroy their life or activity. For where the scriptures are not read nor believed in, they become a dead letter; but when believed in, 'they are spirit and they are life.'—John 6: 63.

8th verse. 'And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where our Lord was crucified. Their dead bodies, the word of God being a dead letter, as we have before observed. Lie in the streets, being made so by a public edict or law, of the great city; showing that it would be performed by the greatest kingdom in the Roman church, which spiritually is called Sodom and Egypt. This shows that the kingdom that would perform this act against the two witnesses, would be guilty of the sins of the Sodomites, and like the Egyptians, would keep the church of God, or spiritual Israel in bondage. Where also our Lord was crucified—where the people of God had been massacred, or had suffered martyrdom for their religion, they being called Christ's spiritual body. See 1st Peter 2: 5. Col. 1: 24.

9th verse. 'And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.' This decree or edict, should be generally known among all nations, and would be opposed by other nations, so that the scriptures would not be suffered by them, to be put out of sight.

10th verse. 'And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.' In this text the earth, alludes to the same nation that should kill them, and the two prophets, the two witnesses or old and new testament. By tormented, we are to understand, that the doctrine taught by the scriptures would be hateful and disagreeable to the nation before spoken of.

Verse 11. 'And after three days and a half (years) the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.' After the scriptures should lie dormant three years and a half, God would so order his providential dealings with the nation that should kill them, that they would again be

permitted to read and explained as usual; and the scriptures would again stand upon their own foundation, and be supported by their own intrinsic merit, and would again have their bearing, on the hopes and fears of the governments of the earth.

Verse 12. 'And they heard a great voice from heaven, saying unto them, come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.' This verse shows that the scriptures, after this short suspension, would be placed in a more exalted and conspicuous situation, many more would read, and many voices would unite in calling for a general diffusion of the Bible. And even the enemies of the word of God would be confounded at the great things they would see accomplished by its instrumentalities.

Verse 13. 'And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of the names (or titles) of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.' The same hour, at the same time the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms into which ancient Rome would be divided, would fall; and seven thousand names, or titles of nobility, or of priests, would be destroyed; and this Revolution would produce great fear among the adjoining nations, and many would acknowledge that the hand of God was producing these wonderful events.

Now let us review this prophecy, and compare the prophecy with the events which have of late years transpired; and we shall find, that the whole of this prophecy has been fulfilled to the very letter. In A. D. 538 Justinian, in his controversy with the Arian Doctors of the Eastern, or Greek church, constituted the Bishop of Rome head over all others, who by his authority suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. Here began the two witnesses to be clothed in sackcloth and the 1260 years in which they were to prophecy. If the witnesses began their days of prophecy clothed in sackcloth in the year 538, they would end in the year 1798. About the close of this century in consequence of the corruption of the church of Rome being exposed, men began to treat revelation as a fiction, and religion as priesthood; and instead of searching for truth, they set to work, to destroy the only pillar and ground of the truth and scriptures. Some of the most eminent writers of that day, declared war against the word of God; and this war became general, all over Europe and even in America. But the principal writers who attacked the word of God, were in France, one of the ten kingdoms into which Western Rome had been divided at the close of the fifth century after Christ. And so successful were these writers, that almost the whole nation of the French became Deists or Atheists, in a short time. This was, and had been a nation, given to the most heinous crimes, and was truly following the Sodomish sins, and had kept the people of God in bondage for centuries. In France too, Christ had been crucified again in his people. Witness the great massacre of the Protestants in the beginning of the 17th century on St. Bartholomew's eve. It is said by Sully, who witnessed the scene, that 50,000

were slain in the city of Paris is one night, and that the blood ran in the streets ankle deep. More than 150,000 were murdered in other parts of France on that memorable day. Here then, in this kingdom, God, in 1794—8, has displayed himself in the fulfilment of this prophecy which we are now considering. In 1794, a decree was passed by the three reigning powers of France forbidding the Bible to be read in any of the chapels in France, and destroying the Sabbath; and in Lyons, one of the cities of France, the Bible was tied to the tail of an ass, and dragged through the streets, and many were gathered and bonfires made of them. The people in all the principal places of France, held days of rejoicing, and sent gifts one to another, because the reign of Priestcraft was at an end. This conduct of the French people, began to alarm the nations around them; and although they could not interfere with the policy of that nation, yet they immediately took measures to prevent the spread of this demoralizing mania which attacked the French nation. In 1798, the year the Bible was again permitted to be read in France, the Bible Society was first instituted in England. Here, then, we have the '*great voice*' that was saying '*come up hither*.' It is a fact which has been noted by a number of writers of the French Revolution, that it was exactly three years and a half from the time the Bible was forbid to be read, and its laws disregarded, before the edict of Bonoparte gave free toleration to all sects to worship God in their own way. Now the Bible was more than restored to its former place; it was exalted, and every man could examine for himself into its sacred truths. Before this, laymen could not be permitted to handle or read for themselves. It is also a fact worthy of notice, that the progress of the Bible society has exceeded the most sanguine expectations of its advocates; and the Atheists and Deists of our day appear perfectly confounded at the event. Instead of declaring war openly against the word of God, as under the French Revolution, they now pretend to draw their rules of morality from this blessed book and the man that should undertake to write down the word of God in this day, would be considered either a mad man or a fool. Does not all this show that this part of scripture has been fulfilled; and that the calculation of the reign of the Anti-christ must be correct which I have heretofore made? For certainly, the two witnesses are not now clothed in sackcloth, neither is the church in the wilderness; nor does Antichrist reign over the kings of the earth, or tread the church under foot. One thing more; in the revolution of France the names of seven thousand men were slain, or the long list of titled nobility was destroyed, and the great catalogue of priestly orders was abolished, the very same year the witnesses were slain. It is said by some writers, that there were seven thousand titles abolished in France during the revolution. Well might the remnant, (or church of God, be affrighted, and give glory to the God of Heaven.

Verse 14. 'The second woe is past; and behold the third woe cometh quickly.' The second woe begun by the civil wars in France and Germany, and ended in the French Revolution; and the third woe will come and pass quickly. It is the last and great woe denounced against the woman sitting on the scarlet colored beast, the earth which she has filled with her sorceries, and the kingdoms of this world, which must

Verse 15. 'And the seventh angel sounded and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.' This will soon be fulfilled.

Verse 16. 'And the four and twenty elders which sat before God on their seats, fell on their faces and worshipped God.' By the four and twenty elders I understand the true ministers of Christ, alluding to the 24 courses of the priests appointed by David. See 1st Chron. 24th chap.

Verse 17. 'Saying, we give thee thanks, O Lord God Almighty, which art and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.' This is the language of the humble minister of Jesus Christ, who makes the word of God his study, and believes in the overruling hand of God as accomplishing the great designs therein revealed; and this has evidently been fulfilling more than thirty years. Many servants of God who wait upon the altar, and observe the signs of the times, do believe and publish that Christ is near at hand, and that the kingdoms of this world, will soon become the kingdom of our Lord.

Verse 18. 'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.' This verse shows us what is shortly coming to pass, and is a description of what the true ministers of Christ will preach, viz. the wrath of God about to be poured out upon the angry nations of the earth, the resurrection of the dead, and the judgment day, the reward promised to all those who fear, love, and obey him, and the destruction of Antichrist. This is what the servants of God should preach in this day, big with wonderful events. This is what God will have preached—for he never sends any judgments upon the world without giving them warning.

Verse 19. 'And the Temple of God was opened in heaven.' By this I understand the pouring out the spirit of God upon his worshipping people. 'And there was seen in his temple the ark of his testament.' By this I understand, that the word of God will be more generally read and better understood by the people of God than formerly. 'And there were lightnings and voices, and thunderings and earthquake, and great hail.' Lightnings, denote reforms in governments and bodies politic; voices denote great struggles of the common people for reform in government, or for the executions of their desires, and applies to a multitude in all cases; thunderings denote wars; earthquake, a revolution; and great hail, great judgments, either pestilence or famine, or both. Therefore, I should read this passage thus: And there were reformation, and many people calling to be eased of their burdens and wars, and a revolution, and great pestilence and famine. This will be the closing scene of this world. And now let him that readeth understand, if these things are not already at the door.

I shall endeavor to give a short explanation of the 12th chapter of

Rev., because in this chapter we have a short prophetic history of the church from its earliest age down to the coming of Christ. Under the figure of a woman, Rev. 12: 1. 'And there appeared a great wonder in heaven.' John saw this wonderful sight, in the government of God with his people, which I consider is what we are to understand by *heaven*, or the circle in which the church moves. 'A woman clothed with the sun;'—the church adorned in gospel light; as the natural sun gives the world light, so does the gospel of Jesus Christ the church. 'And the moon under her feet,' the ceremonial law, on which the Jewish church walked, which was typical of good things to come: like the moon shining with a borrowed light, and liable to change or pass out of sight, when the sun or antitype should arise. 'And upon her head a crown of twelve stars,' built upon the twelve patriarchs, &c. Eph. 2: 20. Like stars, they are smaller lights, in the government of God. 2d verse. 'And she being with child,' having the promise 'that the seed of woman should bruise the serpent's head,' 'cried, travailing in birth,' denoting prayer in faith, 'and pained to be delivered,' that is, anxiously looking for the promised Messiah, Matt. 13: 17, when she expected deliverance from sin, and all her foes.

3d verse. 'And there appeared another wonder in heaven,' another sight or view in God's government of the world; 'and behold a great red dragon,' either pagan Rome, or Daniel's 4th kingdom, *red* signifying his bloody, persecuting reign; 'having seven heads,' seven forms of government, 'and ten horns,' ten kings; 'and several crowns upon his head,' the seven different executive offices under the 7 forms of government. 'And his tail drew the third part of the stars of heaven, and did cast them to the earth.' The Jewish government was composed of three different offices, viz. Kings, High Priests, and Sanhedrim, or 70 Elders. These, in prophetic language, are called *stars*. One of these offices *to wit*: that of kings, was taken from the Jews, and cast to the *earth*, that is, Roman government. 'And the dragon stood before the woman which was ready to be delivered.' The Romans had reigned over the Jews a long time previous to the birth of Christ, and therefore was prepared, 'for to devour her child as soon as it was born,' which was fulfilled in Herod, see Matt. 2: 13, he being placed upon the Jewish throne by the Roman power. 5th verse. 'And she brought forth a man child,' Jesus Christ, born of a virgin, typifying the church, Isaiah 9: 6 and 7; 'who was to rule all nations with a rod of iron.' denoting the power of Christ to break in pieces and subdue all the kingdoms of the *earth*. Psalm 2: 9—Rev. 19: 15. 'And her child was caught up unto God and to his throne.' Christ has ascended up on high and led captivity captive. See John 6: 62. Eph. 4: 8—10.

'And the woman fled into the wilderness, where she hath a place prepared of God;' that is, the church fled from the Roman Government, called the great city, that reigns over the nations of the *earth*. The church seems to have become weary of the protection she had long sought in the civil governments of the *earth*, (first the Romans, 150 years B. C.; second, the Roman emperors under Constantine, &c.) and therefore fled, and for about 6 or 700 years, we know but very little

about her. But God takes care 'that they should feed her there a thousand two hundred and three score days,' which is 1260 years, from A. D. 538 until 1798, during which time, the true church, or those who believed in Jesus Christ, and would not bow down and worship Papacy, were not permitted any civil rights, under any of the governments composing the Roman kingdom. But during the whole time she had her teachers and pastors, who did in great measure feed the flock with the sincere milk of the word.

'And there was war in heaven.' After the prophet John, in the preceding verses, gave us a short history of the church under the figure of the *woman*, he in this verse goes back to give us a history of the *dragon*, or Roman kingdom, and begins in Christ's and the Apostle's days. 'Michael and his angels fought,'—Christ and his disciples; see Matt. 10: 34, Luke 12: 51; 'against the dragon,' against principalities and powers, &c.—'and the dragon fought and his angels,' Rome Pagan and his followers. 'And prevailed not; neither was there place found any more in heaven.' Rome could not prevail against the kingdom of Christ, for it was not like the Jewish kingdom. In that, Pagan Rome found an easy access, because the manner of worship was something similar; but under the gospel kingdom, the manner of Pagan and Christian worship was totally different; therefore no place was found for them in this new government of God. 9th verse. 'And the great dragon was cast out,' that is, was cast out from having any power in the new or gospel kingdom. See John 12: 31. 'Now is the prince of this world cast out.' 'That old Serpent.' Rome Pagan is compared to a serpent, because he deceives; 'called the devil' because he devours; 'and satan,' because he claims the government of the whole world; 'which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him.' This was literally fulfilled when Christ cut off the unbelieving Jews; when he said 'now is your house left desolate.'

10th verse. 'And I heard a loud voice saying in heaven,' many voices in the government of God, 'Now is come salvation and strength and the kingdom of our God, and the power of his Christ.' This was fulfilled in the Apostolic day, and the day of Pentecost. 'For the accuser of our brethren is cast down, which accused them before our God night and day.' Rome had been the means of drawing off many of the Jews into Idolatry and witchcraft, and this brought them to be accused before God day and night, by making them to sin, and bringing upon them the heavy Judgments of God. John 12: 31, also by charging upon christians all manner of crimes. See Mosheim, 1st and 2d century. 11th verse. 'And they overcome him by the blood of the Lamb,' that is, the believers in Christ; were conquered by the atonement of Christ 'and by their word of the testimony,' preaching of the Apostles; 'they loved not their lives unto the death,' suffered martyrdom. 'Therefore rejoice ye heavens, & ye that dwell in them.' It is a matter of joy to those who dwell in the circle of God's people, for they are called the salt of the *earth*; and among those nations where the laws of God's government, with his people, are respected, & copied after in their civil code, and the

rights of men are preserved ; and the church and those who dwell among them, great reason to rejoice and be thankful. 'Wo to the inhabitants of the earth,—those who live in, or under the Roman government; and of the sea ;—France, or the principal kingdom among the ten, composing the Roman power. 'For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' Devil means destroyer, and the three woes and seven last plagues were all to be sent upon the earth and sea, and denote wars, and persecutions and this spirit would be the prevailing spirit of the Romankingdom, until time should end, and all kingdoms be destroyed except the kingdom of Christ.

'And when the dragon saw that he was cast unto the earth,'—when the Roman government saw they could have no control in the things of Christ's kingdom, he hated the church and the doctrine that taught that Christ's kingdom was not of this world, and he 'persecuted the woman that brought forth the man child,' which is the church that brought forth Christ. 14th verse. 'And to the woman was given two wings of a great eagle,' by which we may understand that God provided means between the Arian and Papal controversy, for the true church to fly out of sight. This is the falling away spoken of by Paul, 2d Thes. 2: 3, and here is the beginning of the church in the wilderness. As the Jews, God's ancient people, were driven from Egypt by the heavy burdens of their masters, so were the people of God in the church among the Gentiles, driven from the kingdom of Rome, by the hard task laid upon them by the Arian doctrine on the one hand, and the papacy on the other. 'That she might fly into the wilderness, into her place,' that is a separation from the world, Rev. 18: 4; 'where she is nourished for a time, and times, and half a time,' encouraged by the word and spirit of God 1260 years, 'from the face of the serpent,' from before papal Rome.

15th verse. 'And the serpent cast out of his mouth water as a flood after the woman.' Water in prophecy, means people. Rev. 17: 15. Being 'cast out of his mouth' denotes command; therefore I understand this prophecy as beginning to be fulfilled, when Papal Rome sent forth her armies and inquisition to subdue the *heretics*, as she called them, in the valleys of Piedmont and elsewhere; which was about the beginning of the 13th century. 'That he might cause her to be carried away of the flood,' that is, destroyed.

16th verse. 'And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth.' This was exactly fulfilled when the German petty princes joined their subjects in the wars against the other Papal States, and armies sent out to subdue the Waldenses, and other protestants, from the 13th to the 15th centuries inclusive: in the crusades sent to the Holy Land, in which more than one million of men perished; and by which means the papal power was reduced so low that the Pope could not employ so much force to reduce the true people of God.

17th verse. 'And the dragon was wroth with the woman.' Papal Rome was angry with the true church; 'and went to make war with the remnant of her seed.' This is the last great battle which is to be

fought. See Rev. 11: 18, and 19: 18 to 21. 'The remnant,' is the last part of the church, therefore this battle is to be fought at the close of this dispensation, and will be the dying struggle of the antichristian beast; when Babylon the great will fall to rise no more forever; when the true chrliden of Ged, 'which keep the commandments of God, and have the testimony of Jesus Christ,' whose names are written in the Lamb's Book of Life, will be delivered through him who died for them and like him and by him, will conquer *death* and the grave, so that death shall have no more dominion over them. This is the 'testimony of Jesus Christ,' (the resurrection) 'because I live ye shall live also.'

This is the spirit of prophecy, Rev. 19: 10, and soon, very soon will 'the beast, and the kings of the earth, and their armies, be gathered together to make war with him that sat on the horse,' which is Christ, 'and against his army,' his followers. Then when these troublous times shall come, the child of God will need a knowledge of all these prophecies, and the 'testimonies of Jesus' to keep his faith unwavering, to endure with patience, and to fight manfully in the cause of truth. Let the believer in Christ awake, trim his lamp, and be found ready. Let the foolish be in haste to buy the truth; for behold the king, the bridegroom cometh, and soon the door will be shut. Awake, awake oh Zion. 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.'

CHAPTER VI.

Will contain, first an explanation of the 20th chapter of Revelations; also, the personal coming of Christ.

Verse 1. 'And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand.' This angel is the Lord Jesus Christ, for none but he, hath power to bind satan. He has 'the key of the house of David; so he shall open and none shut, and he shall shut, and none shall open.' Isaiah 22: 22. He it is that 'liveth and was dead,' and has 'the keys of hell and death,' Rev. 1: 18, and he has also 'spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.' See 2 Peter 2: 4, and Jude 6.

Verse 2. 'And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years.' By *dragon, serpent, and satan, &c.*, I not only understand the old arch fiend; but the kingdoms of the world, Papal Rome, and all her followers; for he has promised to destroy them that destroy the earth.—Rev. 11: 18. He also will 'destroy him that had the power of death, that is, the devil.' Heb. 2: 14, 1st John 3: 8. That the kingdom of Rome will be destroyed, is very evident from the latter part of the 19th chapter—'and the beast was taken,' &c.

Verse 3. 'And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.' By the '*bottomless pit*', I understand the place prepared for the devil and his angels, in which there will be no end, although they may be loosed for a little season; yet it is but for a little season to unite spirit and body again, (the second resurrection,) and permit them to show their enmity to God, and his saints, by encompassing the beloved city (or new Jerusalem,) where will be their final judgment. 'And death and hell were cast into the lake of fire.' This is the second death. See 14th verse. 'And shut him up, and set a seal upon him,' signifies to make sure, 'That he should deceive the nations no more.' The devil and his followers have, from the time Eve was tempted in the garden, unto the present day, been crying peace and safety, and promising the wicked, life, and saying 'thou shalt not surely die,' and in this way have the nations been deceived. But now Christ has come and destroyed them that made merchandise of the souls of men, and destroyed the earth, and the spirits of these impenitents are confined in the bottomless pit, where there can be no deceit used. But a solemn and a dread reality of all the threatenings of God's word, they will then experience, which must last during the thousand years.

Verse 4. 'And I saw thrones, and they sat upon them, and judgment was given unto them.' John here had a view of all the saints collected in

the heavens, having crowns, and sitting on thrones. 'See Psalm 122: 5—Rev. 3: 21. 'Judgment was given to the saints of the Most High,' Daniel 7: 22. This is the Ancient of days, or the coming of Christ, as spoken of by Daniel, and the commencement of the Millennium. 'And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God,'—John saw all the martyrs in this general assembly, those who suffered for their faith in Christ, and those who died in the defence of the truth; 'and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands,'—those who had not bowed down to images and pictures of saints, and worshipped the 'creature more than the creator.' See Romans 1: 23—25. To receive '*his mark*,' is to have fellowship with the beast, or to receive *confirmation or absolution* at his hand; to mark, in the gospel sense, is to confirm, see Ezekiel 9: 4, 6, or establish, Rev. 7: 3. This is only the office of God, and not delegated to mortal men; yet the beast (Papal Rome) claims this prerogative as Vicegerent of God. Therefore, whosoever had not fellowshiped this doctrine, were there, or who had not struck hands with her, and depended on her for forgiveness of sin; 'and they lived and reigned with Christ a thousand years.' This is the resurrection of the righteous dead—for the dead 'in Christ shall rise first.' 1 Thes. 4: 16. 'Christ the first fruits; afterwards they that are *his* at his coming.' 1 Cor. 15: 22.

Verse 5. 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.' The wicked dead will not be raised until the end of the one thousand years; then they will be loosed for a little season.

Verse 6. 'Blessed and holy is he that hath part in the first resurrection.' He will be *blessed* of God, for he will inherit all things, and *holy*, for he will be raised like unto Christ's glorious body. 'On such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years.' That is, sin shall have no more dominion over them; but they shall worship God in the beauty of holiness, shall be married to the Lord, live in his sight, and enjoy the bodily presence of their dear Redeemer.

Verse 7. 'And when the thousand years were expired, satan shall be loosed out of his prison.' Satan, that old deceiver, with all the spirits of the wicked dead, both Gog and Magog, who were slain at the beginning of the thousand years. 'And death and hell delivered up the dead which were in them.' 13th verse. See Ezekiel, 38th chapter.

Verse 8. 'And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.' The nations here spoken of, are all the wicked nations that ever lived, now in the four quarters of the globe, raised from the dead. And again they will be deceived; perhaps satan will tell them that they are raised from mortality to immortality, they surely cannot die again; or that they have suffered the full measure for their sins, and now they are restored. At any rate he will gather them together an innumerable host.

Verse 9. 'And they went up on the breadth of the earth, and encompassed the camp of the saints about, and the beloved city.' Here we have a sample of the enmity of the natural heart, and an evidence that punishment can never change the natural bent of the human will; for although they have been punished a thousand years for their hard speeches, and ungodly deeds; and have known the pains of a guilty conscience, during a long dark night of dismal howlings, of dread despair and woe—and this too for persecuting the saints of the living God,—see Rev. 6: 10, yet no sooner are they let loose than they go up from the very borders of the earth, to 'encompass the camp of saints about.' But God ever mindful of his chosen flock, interposes before they attempt to scale the adamantine walls, or force the golden gates of that beloved city. 'Fire came down from God out of heaven, and devoured them.'

Verse 10. 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are and shall be tormented day and night forever and ever.' Here is a representation of the second death, and last doom of the final impenitent. The remaining verses of the chapter disclose another vision of the same thing, which has before been revealed, to wit, the judgment day.

Verse 11. 'And I saw,' that is, John had another view; 'a great white throne, and him that sat on it,'—Jesus Christ on the throne of his glory, or coming in the clouds of heaven, with power and great glory; 'from whose face the earth and heavens fled away; and there was found no place for them.' Dan. 2: 35. At the coming of Christ, the present earth will be changed,—cleansed by fire. See 2 Peter 3: 7 to 12 inclusive. And the 'heavens,' the present dispensation of God with his church will be changed, and the ordinance of the gospel will be blotted out. Faith will be lost in vision, and hope will be swallowed up in fruition, and sin will be finished, death conquered, and the kingdom of Christ completed.

12th verse. 'And I saw the dead, small and great stand before God. and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' Small and great standing before God. This shows the universality of God's judgment. 'The books were opened.' This shows that all thoughts words and actions, are brought to remembrance. 'And another book was opened.' This shows that Jesus Christ will be there to justify his people, and while the christian will be judged by the law of faith, the unbeliever will be judged by the law of works.

Verse 13. 'And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.' In this verse, I suppose we have a particular description of the second resurrection of the wicked dead; for the 14th verse says, 'And death and hell were cast into the lake of fire,'—that is, those persons delivered up by death and hell, were cast into the lake of fire. And it proved that the same bodies will come forth that were sown in death; or else what need would

there be for the sea to give up its dead, and even the dissolved particles represented by 'death,' and the dust or grave, represented by 'hell,' to give up their several parts; if the same bodies were not coming forth to be finally judged in the flesh? And these same bodies, given up, &c. will be cast into the lake of fire; 'this is the second death'; that is, their bodies will be cast into a lake of fire, prepared for the devil and his angels. For the 15th verse says, 'And whosoever was not found written in the book of life was cast into the lake of fire,' plainly showing that persons, not inanimate things, or qualities as some vainly suppose, are 'cast into a lake of fire.' There is the last we know of the children of the wicked one. 'But the fearful,' those who are ashamed to own Christ; 'and unbelieving,' who will not believe the record God has given his Son; 'and the abominable,' those who blaspheme, and take the name of God in vain; and murderers that shed innocent blood, or persecute the children of God; and whoremongers; those who seek their own gratifications, rather than obey the commands of God; and sorcerers, those who lead the people from the truth, and follow the traditions of men, and doctrines of men, to aggrandize themselves, rather than honor God; and Idolaters, those who love the present evil world, and things of the world, more than they love God; and all liars, who speak not the truth in soberness, including tatalers, talebearers, &c.—'shall have their part in the lake which burneth with fire and brimstone: this is the second death.' Rev. 21. Remember, oh remember, my dear reader, that the hour is near at hand when he that is filthy will be filthy still. Prepare to meet God.

Christ in all his instructions to his disciples, gave them this comfortable assurance, that although in this world they should have tribulation, yet he would come and receive them unto himself, and directed their faith to his coming, as the termination of the persecution and distress, which they should endure in the world. 'And ye now therefore have sorrow, but I will see you again and your heart shall rejoice, and your joy no man taketh from you.' John 26: 22.

In the parable of the sheep and the goats in Matthew 25th chapter, beginning at the 31st verse, he plainly refers to the suffering and afflictions of his people, and their conduct to those who were hungry, thirsty, naked, strangers, sick, and in prison, as evidence of their inheritance in the kingdom into which he introduces them, which he says was prepared for them from the foundation of the world. Had some of his sheep enjoyed a peaceful reign on the earth of a thousand years, where they were all righteous and no tempting devil, where there was nothing to hurt or annoy, how came these to be hungry, thirsty, strangers, naked, sick, and in prison? For certainly one half or more of the whole church must have been born or lived during this happy period. Unhappy they must be, for they have no marks of sheep—they have not 'come through much tribulation.' They have not been hated by the world, nor slain for the word of God, and the testimony which they held. They were not slain by the prophet John, having their robes made white in the blood of the Lamb. For those 'came through much tribulation.'

And yet this must be the coming of Christ. See Matt. 25: 21, 32. 'When the son of man' (this must mean Christ, for neither the Father, nor the Holy Spirit, is any where called the *Son of Man*,) 'shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.' He has told us how they shall be divided in Matt 23: 31. 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' And again the Apostle tells us in 1st Thess. 4: 16, 'For the Lord himself shall descend from heaven with a shout, with the voice of an arch-angel, and with the trump of God; and the dead in Christ shall rise first.' Then will antichrist be destroyed. 'For when they shall say peace and safety; then sudden destruction cometh upon them, and they shall not escape.' 'And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ.' 2d Thess. 1: 7, 8.

Here then will the church be freed from her outward foes, and her anti-christian enemies. And how the idea could ever be entertained a moment, that the church should enjoy a thousand years of glorious rest, and reign as kings and priests on earth, before the destruction of anti-Christ, I could never tell. But one thing is certainly true, the church is no where promised deliverance, until the revelation of Jesus Christ from heaven, 'our Great High Priest, our typified Joshua. And then will he come the second time without sin unto salvation; then, 'we shall be like him, for we shall see him as he is.' Then too 'we shall bear the image of the heavenly.' 'Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, (die) but we shall all be changed.' 1 Cor. 15: 51. And the above mystery will be finished when the seventh trumpet shall sound. 'But in the days of the voice of the Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets.' Rev. 10: 7. And then, and not until then, 'will the kingdoms of this world become the kingdoms of our Lord and of his Christ.' Rev. 11: 15. So the reader will plainly see that there is no room for the Millenial reign, until we are changed and our inward foes all slain. 'Then will be brought to pass the saying that is written, death is swallowed up in victory.' Now let the reader compare the 25th chapter of Isaiah with the passage above referred to, and he will see that the reasoning is correct, and previous to our millenial glory or blessedness, we must obtain this victory over outward and inward foes.

The next thing which I shall attempt to show is, the captivity of the children of God, must be restored before the church will be led into millenial blessedness. That the captivity of the Jews, in ancient and literal Babylon, is a type of the captivity of the church under mystical Babylon, I think none will deny. And the same causes that produced the one, have

and will produce the other. The chief & principal cause why the ancient Jews were permitted to be led captives into Babylon was their idolatry. They sought to conform themselves to the religious worship of other nations, which God had forbidden. They made high places like Babylon, and set up the gods of Baal in every grove, they sacrificed to the gods of Damascus, and bowed down with the sons of Belial. They regarded not the Sabbath, and changed their ordinances. For these things were the children of Israel sent into bondage and led captives into Babylon, and the land enjoyed her sabbaths seventy years. After these years were accomplished, the Lord raised up a Cyrus to give command for the return of the Jews, and Zerrubbabel (a beautiful type of Christ,) led the people of Israel from Babylon to Jerusalem, and Ezra says, 3: 1, 'they gathered themselves together as one man to Jerusalem.'

Now let us see the antitype in the captivity of spiritual Israel in mystical Babylon. The church soon after the ascension of her Lord became corrupted by false teachers, and blending pagan and Jewish rites and ceremonies with Christian worship, until they were sharply reprimanded by the Apostles, especially by Paul, Peter and John; by whom they were then informed that antichrist or mystical Babylon was already in the world and had begun its deadly influence in the Church. Some taught a community of wives; others that the resurrection was already past; (and so say some at the present day) others to eat things sacrificed to idols, and in this manner drew them into idolatry; others taught that they must be circumcised and keep the whole law of Moses, and by this made them change the ordinances of God's house; but not until after the church became connected with the kingdoms of this world, did she wholly lose sight of the principles of her holy and separate religion. But in the days of Constantine, when religion became a political stepping stone to power and authority, then how quick and how sudden were the false religions of the heathen mixed with the truth, poisoning and contaminating the breath of piety, until Antichrist took her seat, and religion and piety fled into the wilderness to be nursed only in some humble cottage, or obscure corner of the earth. From this time until very lately, the true followers of the word of God have been driven into caves and dens, and have wandered from one place to another, plainly declaring to the world that they have no continuing city, but that they seek one to come, viz. the beloved city, the new Jerusalem, which cometh down from God out of heaven, and when the time shall be fulfilled as the prophets have told us of, when two thousand three hundred years shall have passed by, then may we look for Jesus, the spiritual Zerrubbabel, who laid the foundation of this house, to finish it, & bring in the cap stone, crying grace, grace unto it. Then the children of God, of every clime, among all nations, wherever they may be, whether sleeping in the dust, or on their beds, living in heaven, or on earth, will God bring with him, and in one general assembly, as one man, (being one in Christ,) shall they enter the new Jerusalem, the beloved city—and live and reign with Christ a thousand years—'But the rest of the dead lived not again until the thousand years were finished.'

The scriptures represent them blessed and happy who have part in this first resurrection, and why? because they shall cease from their labors, and enter into the rest that remaineth for the people of God. This rest I suppose to be the Millenial blessedness; for it is certainly a state of rest & blessedness, as expressed in the 20th chapter of Revelation, which is the only place, that a millenium can be proved in the whole word of God.

Some writers and divines have supposed that the 'first resurrection' spoken of in Rev. 20: 9, is regeneration; or the new birth. If it is so, the language will warrant us in applying it. Let us examine. We will begin with the 4th verse, and the reader will permit me to use the words most appropriate to convey the meaning of such Divines. 'And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God.' And what was done to these souls? or what did John see them do? *Divines.* 'He saw them regenerated or born again.' *Quere.* What! after they were beheaded as witnesses of Jesus? Again, he saw them 'which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands.' And what did these do? *Divines.* 'They were raised from dead works to serve the living God.' What! these souls who had worshipped the true God, instead of the beast, who had separated themselves from the world, (who were wondering after the beast,) and who had no fellowship with the unfruitful works of darkness? If these have need of being regenerated from dead works, where shall we find any lively stones at the present day? But what says the Apostle John? he says, 'And they lived.' But what does he mean by 'lived'? he means they lived 'again' in the body, that although they had been beheaded or slain, for the witness of Jesus, yet now they have come off conquerors over death and the grave; therefore death hath no more dominion over them. And now they will live a thousand years, which man in his natural state could never attain: yes, and after that forever and ever. 'And they lived and reigned with Christ a thousand years.' 'But the rest of the dead,'---what dead? *Divines* tell us, Sinners who are dead in trespasses and sins 'lived not again.' Then they once lived before or why say 'again.' Some *Divines* may answer, they had fallen from grace; but a little sabbath school child, would answer, That those who were not raised in the first resurrection, would not be raised 'until the thousand years were finished.' This I have seen tried, and have often admired the saying of Paul, 1 Cor. 1: 27, 'And God hath chosen the foolish things of the world, to confound the wise.'

Then if these passages in Revelations, which we have quoted, mean the resurrection of the body, (and of this every reader is capable of judging for him or herself,) the point for which we are contending is gained. For no person will contend that Christ does not come personally at the resurrection, and does not reign personally with his people after the resurrection. Therefore I feel perfectly willing to leave the issue here, and if there is any other place in the whole word of God where a millenium can be proved, I will acknowledge my ignorance and confess my folly.

I know there are many places in the prophecies, which people sup-

pose can only be applied to such a day as they in their minds, have fancied the millenium to be; but I know of no passage, where such a state of things is spoken of as would or could not be realised in a state of immortality, but what has or can be fulfilled in the present gospel day. For instance, some in reference to the passages in Isaiah 2: 4, Micah 4: 3, 'And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up the sword against nation, neither shall they learn war any more,' argue that it cannot be fulfilled at the present day, because they do learn war; neither can it be in a state of immortality, for they will not need ploughshares nor pruning hooks in the new Jerusalem. I agree as they think the conclusion is just. But yet by reading the connexion, and comparing with other scriptures, we shall see that it hath already been fulfilled.

The first visible people that God had in the world, were the Jews; and these were established by the use of the sword and spear. The Jews were commanded to exterminate and drive out all the Canaanites by the sword. But Christ when he came into the world, established a kingdom of grace, mercy, and peace, and taught his followers that 'his kingdom was not of this world, else would his servants fight.' He taught them to put up the sword into its sheath; and the gospel in all its commands, shows plainly that Christ taught to do evil to no man, to render good for evil, and labor diligently in the peaceful occupation of husbandry and the arts. The prophets who lived in the days of the Jews, having a view of this gospel, of its peaceful and merciful design towards all men, and its increase and spread among all nations, make use of the above expressions in view of the effects the gospel would have upon the warlike disposition of individuals and nations, which in our day, as well as before has been realised.

And again in the 65th chapter of Isaiah, some have supposed the new heavens and new earth spoken of in that chapter cannot be fulfilled in the gospel day, or in the present day; but let us examine. In the first verse of the chapter an allusion is made to the Gentiles seeking after God. 'I am sought of them that asked not for me,' &c. From the 2d verse to the 7th, God is (by the mouth of the prophet) reproving the Jews for their rejection of the gospel, for their corrupting the laws and institutions of his house, their hypocrisy, and iniquities. In the 8th verse an allusion is made to the elect among the Jews and they were called the 'new wine'; 9th verse, he speaks of bringing forth this elect few, and that they should 'inherit it,' and 'dwell there.' Where? in the gospel field, in the valley of trouble, there shall be a place for his flocks to repose in. From the 11th to the 15th verses inclusive, the prophet is showing the Jews their rejection of the gospel, their final dispersion from Jerusalem, and that his people should be called by another name, they were called christians first at Antioch. The 16th verse shows that his people should now worship God in spirit and in truth, because the ceremonial law, which they, not their fathers, were able to bear, would be done away. 17, 'For behold I create new heaven and a new earth, and the former shall not be remembered nor come into mind.' Now it is very evident that Christ and his apostles

ies, did all speak of a new kingdom, did publish and preach a new manner or form of worship. It is also evident that they all taught that the subjects of this new kingdom must be born again, 'created anew in Jesus Christ,' or they cannot belong unto it. And that this new creation is performed in the gospel day none can reasonably doubt.

I suppose then, the prophet is bringing into view the time when this new creation takes place, not when it is consummated in glory. And is showing the effect this new creation would have on the hearts of his people, as in the 18th and 19th verses. That they would joy in God and rejoice in the rock of their salvation. And that the child of God would have no occasion to cry or weep, seeing all things work together for good,' &c. See Rom. 14: 17, Gal. 5: 22, 1st Peter 1: 8.

20th verse. '*There shall be no more thence an infant of days.*' That is, this new kingdom would not be built on the same principle that the Jewish kingdom was. Infants would no more be received because they were eight days old; but a new birth would make them heirs at once. '*Nor an old man that hath not filled his days.*' This expression has an allusion to an expression that is used at the close of the lives of Abraham, Isaac, David and Job 'died being old and full of days,' meaning something more than old age, else it would be a repetition only; but as it is never applied only to good men, and men of God, I understand this passage to mean, that no old man would be permitted to be there unless he became a good godly man, his days filled with wisdom, in one word unless he was born of God. Jeremiah used a similar expression 6: 11. '*For the child shall die an hundred years old;*' For this is the reason, he will be a child of God, if he has been born of God, though he should until he were an hundred years, as days cannot give the inheritance, neither will a hundred years destroy it. But the sinner being an hundred years old shall be accursed. No age not even an hundred years without being created a new in Christ Jesus, will entitle any one to the blessings of the new covenant. 21st verse compare with the 9th it has a similar meaning, the new born souls will form churches, and enjoy the fellowship thereof. 22, They shall not build churches, and another [of different views] inhabit. They shall not plant (fellowship) and other (of different experience) eat: '*For as the days of a tree,*' planted by the water courses, shall the Churches of Christ stand, and the *Elect* of God shall enjoy them. 23 verse. '*They shall not labor in vain.*' Did the Apostles and those who went every where preaching the world, labor in vain? Do the dear missionaries of the cross at the present day, labor in vain? No, truly they have much fruit, 'nor bring forth for trouble.' Paul, John and others, had great joy in seeing their gospel children walk in the truth. '*For they are the seed of the blessed of the Lord and their offspring with them.*' That is, those who are brought forth or born again, are the seed of Christ, he being the *blessed of the Lord*, and their children can only be brought forth in the same way. '*Think not to say you have Abraham for your father,'* &c. The 24 verse, no christian will deny, but that has been fulfilled to the very letter, in the Apostolic age, and in all ages of the church since. The 25th verse shows, that the different tempers of men and all clashing interests, shall be brought to harmony under the gospel. And also

the serpentine dispositions of men shall be cast out and trodden under foot, 'put off the old man with his deeds.' And that they shall not hurt or destroy in all his holy kingdom. See Mark 16: 18, Luke 10: 19, Acts 18: 19. '*Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing by any means shall hurt you.*' Thus said the Lord to his disciples—I can see no impropriety in applying this whole chapter to the gospel day.

But say some, do you not believe in a millenium? I do; see my explanation of Rev. 20th. Ah that is after the resurrection: but do you believe in the spiritual reign of a thousand years, when a large proportion of the world will become Christians, and Satan will be chained and the wicked will have no rule? I believe that the gospel will be preached in all the world as it was in the apostle's days. And I see no reason to dispute but that it is already fulfilled. I believe that satan will be chained; but not until Christ shall come; for he only, has the power to bind him, he it is, that has the keys of death and hell. I believe the day is coming '*that shall burn as an oven*' and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, said the Lord of hosts, that it shall leave them neither root nor branch. Then, and not until then will the wicked cease from doing wickedly. '*I beheld then, because of the voice of the great words which the horn spake;* 'I beheld, even until the beast was slain and his body destroyed, and given to the burning flame.'—Dan. 7: 11.

I know nothing about a spiritual reign, except we have enjoyed it for 1800 years past, since the descent of the Holy Spirit, at the day of pentecost. Every passage of scripture that I find alluding to a thousand years rest of the church, seems to be after she has conquered all her enemies, even death, the grave, and satan himself, and then always represents it, as living in his sight, with him, &c. And speaks of his glory, and glorious rest as in Isaiah 11: 10, '*And his rest shall be glorious.*' Again Isaiah 24: 23, '*And the Lord shall reign before his ancients gloriously;*' and the reader can see that the 4th chapter of Isaiah, also 2nd Thess. 1: 10, '*Then he shall come to be glorified in his saints;*' and again, '*At the coming of our Lord Jesus Christ with all his saints.*' Therefore I have concluded that there can be no happy reign, proved, until we reign with him in glory, in the immortal state. For in this state we are represented as being strangers and pilgrims, and as coming through much tribulation; as having no continuing city; being few in number—a scattered & a pealed people—hated by the world—despised by all the world calls great—trampled upon—wounded and torn, and only living by faith on Jesus Christ, on his promise that he would come and receive us to himself.

Then his kingdom will be completed, and the saints shall live and reign with Christ a thousand years, between the two resurrections. The resurrection of the saints at his coming; and the resurrection of the wicked in the end of the thousand years. At his coming, and during said time, the wicked is represented as being destroyed—burnt up—ashes under the feet of the saints, &c. The reader will now perceive, that I believe this 1000 years, is the same as the scriptures call the *great day; day of the Lord, judgment day;* and the *rest* spoken of in the

scripture. And in the morning of that day, the righteous will be raised which the following indicate, Psalms 30: 5, 'For his anger endureth but for a moment, in his favor is life; weeping may endure for a night but joy cometh in the morning.' 45: 5, 'God in the midst of her; she shall not be moved: God shall help her when the morning appeareth.' (See marginal reading) Jeremiah 21: 12, 'Thus said the Lord, execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor,' see also the 7th chapter of Ezekiel. The wicked will be raised in corroboration of the text in the 10th of Revelation in the evening, see Psalm 59: 6 & 14. 'And at evening let them return and let them make a noise like a dog, and go round about the city.' Compare this with Rev. 20: 9. 'And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.' Also 22: 15, 'For without are dogs,' &c. Again compare Isa. 17: 11--14, 'In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be removed in the day of inheritance, and there shall be deadly sorrow. Woe to the multitude of many people which make a noise like the noise of the sea; and to the rushing of nations, that make a rushing like the rushing of many waters. The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountain before the wind, and like the *thistle down* before the whirlwind. And behold at the evening time, trouble; and before the morning he is not. This is the portion of them that spoil us; and the lot of them that rob us.' With the 20th of Rev. 'But the rest of the dead lived not again until the thousand years were finished,' &c. It is also a tradition among the Jewish Rabbies, that the righteous would rise in the morning and the wicked in the evening. And their law was, that when any criminal was hung on a tree *cursed of God*, his body should remain until evening. Christ also implies two resurrections, John 5: 29. 'They that have done good to the resurrection of life: and they have done evil to the resurrection of damnation.'

But without doubt, the reader will see, that all the argument and positions, laid down in this work, go directly or indirectly, to do away the modern idea of the millenium; yet the writer has no intention of attacking other systems, or theories; but to exhibit what he supposes to be the truth, object and design, of the inspired writers; and he believes, that the exhibition of truth, is the only proper way of doing away error, he does not believe that any of the Revelation, is to be kept hid, or clothed in sackcloth for fear the same may be injured by fanatical and visionary men. The ancients in their paintings represented *error*, by veiling, but *truth* was presented naked; and if there is a practical truth in the world, this is one. 'They dare not come to the light because their deeds are evil,' is a sentiment advanced by one who has never erred.

And now my dear reader, I will leave you to search diligently for the truth; and if I have found it concerning these passages which have been under consideration, then 'what is it?'

